



BHAGAVAD GITA

CHAPTER 2

SANKHYA YOGA

(Yoga of Knowledge)

72 Verses

INDEX

S. No.	Title	Page No.
I	Introduction	1
II	Chapter 2	
1.	Verse 1	2
2.	Verse 2	2
3.	Verse 3	3
4.	Verse 4	4
5.	Verse 5	5
6.	Verse 6	5
7.	Verse 7	6
8.	Verse 8	7
9.	Verse 9	7
10.	Verse 10	8
11.	Verse 11	8
12.	Verse 12	10
13.	Verse 13	12

S. No.	Title	Page No.
14.	Verse 14	13
15.	Verse 15	14
16.	Verse 16	15
17.	Verse 17	17
18.	Verse 18	18
19.	Verse 19	19
20.	Verse 20	20
21.	Verse 21	22
22.	Verse 22	24
23.	Verse 23	28
24.	Verse 24	29
25.	Verse 25	31
26.	Verse 26	32
27.	Verse 27	32
28.	Verse 28	33
29.	Verse 29	35

S. No.	Title	Page No.
30.	<u>Verse 30</u>	36
31.	<u>Verse 31</u>	39
32.	<u>Verse 32</u>	40
33.	<u>Verse 33</u>	40
34.	<u>Verse 34</u>	41
35.	<u>Verse 35</u>	42
36.	<u>Verse 36</u>	42
37.	<u>Verse 37</u>	43
38.	<u>Verse 38</u>	43
39.	<u>Verse 39</u>	45
40.	<u>Verse 40</u>	46
41.	<u>Verse 41</u>	49
42.	<u>Verse 42, 43, 44</u>	50
43.	<u>Verse 45</u>	52
44.	<u>Verse 46</u>	54
45.	<u>Verse 47</u>	55

S. No.	Title	Page No.
46.	<u>Verse 48</u>	56
47.	<u>Verse 49</u>	58
48.	<u>Verse 50</u>	59
49.	<u>Verse 51</u>	60
50.	<u>Verse 52</u>	60
51.	<u>Verse 53</u>	61
52.	<u>Verse 54</u>	63
53.	<u>Verse 55</u>	64
54.	<u>Verse 56</u>	69
55.	<u>Verse 57</u>	70
56.	<u>Verse 58</u>	72
57.	<u>Verse 59</u>	76
58.	<u>Verse 60</u>	78
59.	<u>Verse 61</u>	79
60.	<u>Verse 62</u>	80
61.	<u>Verse 63</u>	82

S. No.	Title	Page No.
62.	Verse 64	83
63.	Verse 65	84
64.	Verse 66	86
65.	Verse 67	87
66.	Verse 68	88
67.	Verse 69	89
68.	Verse 70	92
69.	Verse 71	93
70.	Verse 72	94
III	Summary	
1.	Chapter 2 – Summary Chart	96
2.	Topic 1 : Arjuna Saranagathi	97
3.	Topic 2 : Jnana Yoga	99
4.	Topic 3 : Karma Yoga	103
5.	Topic 4 : Sthitha Prajna	105



Introduction



Chapter 2

Introduction :

- Upakrama – Sankshepa.

72 Verses – 4 Topics

Verse 1 – 10

Arjuna's Saranagathi

Verse 11 – 38

Karma Yoga

- Refine and make the mind mature.

Verse 39 – 53

Jnana Yoga

- Atma Jnanam.

Verse 54 – 72

Mukti lakshanam

- Benefits of Wisdom.
- Jeevan Mukti, Shanti, Trupti, Poornatvam.



Verse 1 to 72



Verse 1 :

सञ्जय उवाच ।
तं तथा कृपयाविष्टम्
अश्रुपूर्णाकुलेक्षणम् ।
विषीदन्तमिदं वाक्यम्
उवाच मधुसूदनः ॥ २-१ ॥

sañjaya uvāca
taṁ tathā kṛpayā''viṣṭam
aśrupūrṇākulēkṣaṇam ।
viṣīdantamidaṁ vākyaṁ
uvāca madhusūdanaḥ || 1 ||

Sanjaya said : To him, who was thus overcome with pity and despondency, with eyes full of tears, and agitated, Madhusudana (the destroyer of Madhu, the demon) spoke these words.

- Sanjaya reports to the king.
- Krishna has decided to speak.

Verse 2 :

श्रीभगवानुवाच ।
कुतस्त्वा कश्मलमिदं
विषमे समुपस्थितम् ।
अनार्यजुष्टमस्वर्ग्यम्
अकीर्तिकरमर्जुन ॥ २-२ ॥

śrībhagavānuvāca ।
kutastvā kaśmalam idaṁ
viṣame samupasthitam ।
anāryajuṣṭamasvargyam
akīrtikaramarjuna || 2-2 ||

The Blessed Lord said : Whence is this perilous condition come upon thee, this dejection, unlike of Aryan, heaven-excluding, disgraceful, O Arjuna?

- Lord Krishna probing into Arjuna's mind.

3 Responses possible

- Impulsive action.
- Emotionally overwhelmed.

- Inaction
- Weak minded person

- Thoughtful, deliberate, appropriate action, not influenced by intense emotion.

- Ananya – Arjuna highly evolved cultured man, Adheres to Dharma.
- Why are you dejected, Disgraceful and driving yourself to hell by Pratyavaya Papam – Omission of duty.

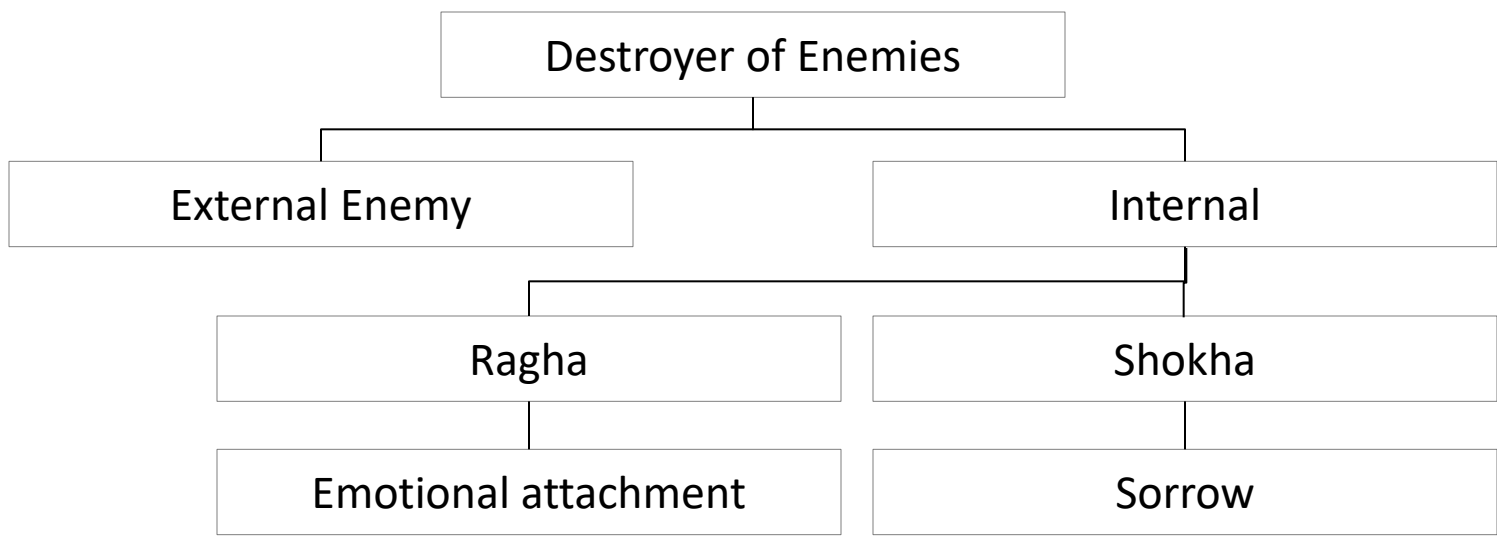
Verse 3 :

क्लैब्यं मा स्म गमः पार्थ
नैतत्त्वय्युपपद्यते ।
क्षुद्रं हृदयदौर्बल्यं
त्यक्तवोत्तिष्ठ परन्तप ॥ २-३ ॥

klaibyaṁ mā sma gamaḥ pārtha
naitat tvayyupāpadyate |
kṣudraṁ hṛdayadaurbalyaṁ
tyaktvottiṣṭha parantapa ||2-3||

Yield not to impotence, O Partha! It does not befit thee. Cast off this mean weakness of heart! Stand up, O parantapa (scorcher of foes)!

- Destroyer of enemies – Parantapa may you not take to unmanliness, you are a great hero.
- Give up weak – mindedness, pick up arrow and fight, which is your Swadharma.



Verse 4 – 6 :

Verse 4 :

अर्जुन उवाच ।
 कथं भीष्ममहं सङ्ख्ये
 द्रोणं च मधुसूदन ।
 इषुभिः प्रतियोत्स्यामि
 पूजार्हावरिसूदन ॥ २-४ ॥

arjuna uvāca |
 katham bhīṣmam ahaṁ saṅkhye
 droṇaṁ ca madhusūdana |
 iṣubhiḥ pratiyotsyāmi
 pūjārkhāvarisūdana ||2-4||

Arjuna said : How, O Madhusudana, shall I, in battle, fight with arrows against Bhishma and Drona, who are fit to be worshipped, O destroyer of enemies!

Arjuna declines to fight :

- Lord wounded Arjuna's ego, hoping shock treatment will make his mind right.
- How to fight with Bhishma (Grand father) and Drona (Guru) who are worthy to be worshipped.

Verse 5 :

गुरूनहत्वा हि महानुभावान्
श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।
हत्वार्थकामांस्तु गुरूनिहैव
भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥ २-५ ॥

gurūnahatvā hi mahānubhāvān
śreya bhoktuṁ bhaikṣyamapīha loke |
hatvārthakāmānstu gurūnihaiva
bhuñjīya bhogāna rudhirapradigdhāna ||2-5||

Better indeed in this world, is to eat even the bread of beggary than to slay the most noble of teachers. But, if I kill them, all my enjoyments of wealth and desires, even in this world, will be stained with blood.

Height of delusion :

- Arjuna sees Dharma as Adharma.
- Bhishma and Drona are Adharmic, committed papams.
- Arjuna has to eliminate them to protect Dharma.
- Grahastha can't live on Alms, only Brahmachari, Vanaprasta, Sanyasi can live on Biksha.
- By killing Grandfather and Guru, blood will be stained.

Verse 6 :

न चैतद्विद्मः कतरन्नो गरीयः
यद्वा जयेम यदि वा नो जयेयुः ।
यानेव हत्वा न जिजीविषाम्
तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ २-६ ॥

na caitadvidmaḥ kataranno garīyah
yadvā jayema yadi vā no jayeyuḥ |
yāneva hatvā na jijīviṣāmaste'vasthitāḥ
pramukhe dhārtarāṣṭrāḥ ||2.6||

I can scarcely say which will be better; that we should conquer them or that they should conquer us. Even the sons of Dhrtarastra, after slaying whom, we do not wish to live, stand facing us.

- Arjuna says that after killing kith and kin, he will not be able to enjoy his victory.
- Arjuna accepts his ignorance.
- Accepting one's ignorance is the most difficult job for a person with ego.
- He is helpless and coming to 4th stage of surrender.

Verse 7 :

कार्पण्यदोषोपहतस्वभावः
पृच्छामि त्वां धर्मसम्मूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ २-७ ॥

kārpaṇyadoṣopahatasvabhāvaḥ
pṛcchāmi tvām dharmasammūḍhacetāḥ |
yacchreyaḥ syānniścitaṁ brūhi tanme
śiṣyaste'haṁ śādhi mām tvām prapannam ||2.7||

My heart is overpowered by the taint of pity; my mind is confused as to duty. I ask Thee. Tell me decisively what is good for me. I am Thy disciple. Instruct me, I have taken refuge in Thee. [Chapter 2 – Verse 7]

- Arjuna becomes Sishya.
- My discriminative power and intellect are lost.
- Rule : Unless a person says – I am your disciple, the Guru is not supposed to teach.
- Asking must be with humility not arrogance.
- Sishya is one who has emptied his mind of all preconceived ideas and notions and approaches Guru with open mind.

Verse 8 :

न हि प्रपश्यामि ममापनुद्याद्
यच्छोकमुच्छोषणमिन्द्रियाणाम् ।
अवाप्य भूमावसपत्नमृद्धं
राज्यं सुराणामपि चाधिपत्यम् ॥ २-८ ॥

na hi prapaśyāmi mamāpanudyād
yacchokam ucchoṣaṇam indriyānām |
avāpya bhūmāvasapatnam ṛddham
rājyaṁ surāṇām api cādhipatyam ||2-8||

I do not see that it would remove this sorrow that burns up my senses, even if I should attain prosperous and unrivalled dominion on earth, or even lordship over the gods.

- Sorrow dries up and burns up all sense organs.
- Even if I fight and win Kingdom, will not enjoy as my emotional pain will be there.
- Arjuna falls at the feet of the Lord.

Verse 9 :

सञ्जय उवाच ।
एवमुक्त्वा हृषीकेशं
गुडाकेशः परन्तप ।
न योत्स्य इति गोविन्दम्
उक्त्वा तूष्णीं बभूव ह ॥ २-९ ॥

sañjaya uvāca |
evamuktvā hṛṣīkeśaṁ
guḍākeśaḥ parantapaḥ |
na yotsya iti govindam
uktvā tūaṣṇīm babhūva ha ||2-9||

Sanjaya said : Having spoken thus to Hrsikesa, Gudakesa, the destroyer of foes, said to Govinda : “I will not fight” and became silent.

Verse 10 :

तमुवाच हृषीकेशः
प्रहसन्निव भारत ।
सेनयोरुभयोर्मध्ये
विषीदन्तमिदं वचः ॥ २-१० ॥

tamuvāca hr̥ṣīkeśaḥ
prahasanniva bhārata |
senayorubhayormadhye
viṣīdantam idaṁ vacah || 2-10 ||

To him, who was despondent in the midst of the two armies, Hrsikesa as if smiling, O Bharata, spoke these words. [Chapter 2 – Verse 10]

- Lord Krishna decides to give Gita Sashtram as a remedy for Arjunas sorrow.

Verse 11 :

श्रीभगवानुवाच ।
अशोच्यानन्वशोचस्त्वं
प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च
नानुशोचन्ति पण्डिताः ॥ २-११ ॥

śrī bhagavānuvāca |
aśocyānanvaśocatvaṁ
prajñāvādāṁśca bhāṣase |
gatāsūn agatāsūṁśca
nānuśocanti paṇḍitāḥ || 2-11 ||

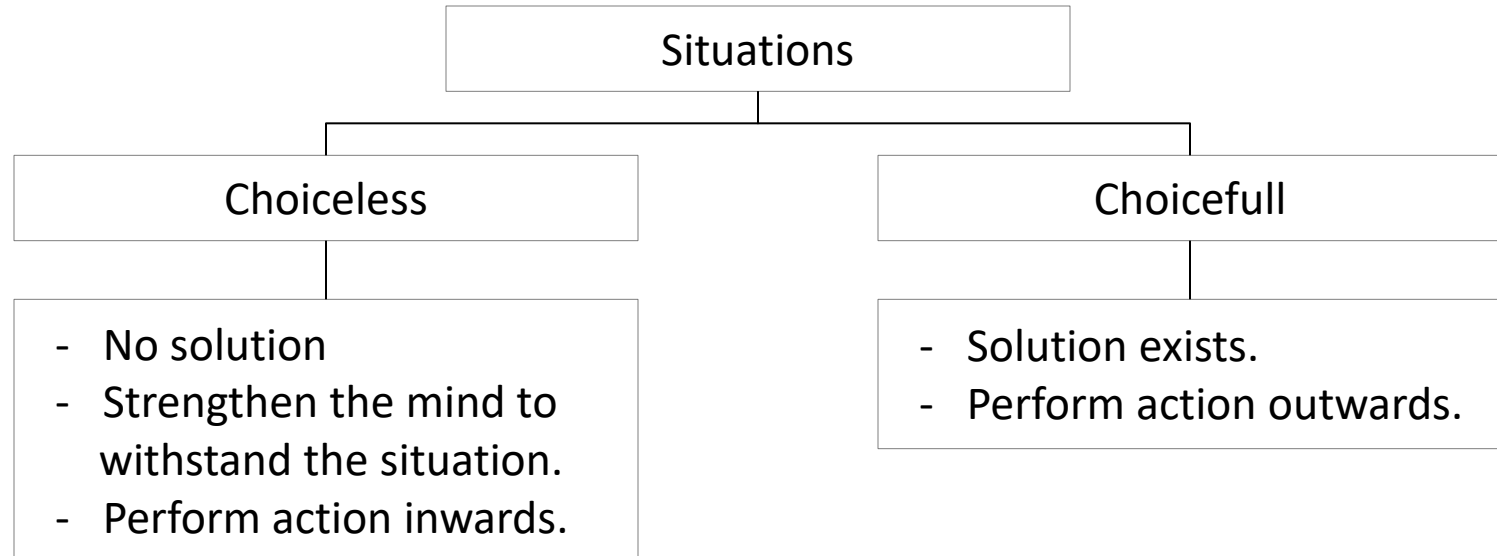
The Blessed Lord said : You have grieved for those that should not be grieved for; yet, you speak words of wisdom. The wise grieve neither for the living nor for the dead. [Chapter 2 – Verse 11]

- Gita teaching beings in this verse.
- Krishna indicates the ultimate remedy for all human emotional pains of Samsara is Atma Jnanam.

- Only Jnani can avoid sorrow and grief in life.

Pandita Na Anusochanti :

- Wise do not grieve over the past dead ones or present living ones or the dying ones in future.
- Wise divide all situations into 2 categories.



- Grieving will not solve the situation in both cases.
- Stop crying and start working.
- Only self knowledge will solve the problem of Samsara.
- All others are first aid, temporary respite.

Verse 12 :

न त्वेवाहं जातु नासं
न त्वं नेमे जनाधिपाः ।
न चैव न भविष्यामः
सर्वे वयमतः परम् ॥ २-१२ ॥

na tvevāham jātu nāsam
na tvam neme janādhīpāḥ ।
nacaiva na bhaviṣyāmaḥ
sarve vayam ataḥ param ॥ 2-12 ॥

It is not that at any time (in the past), indeed was I not, nor were you, nor these rulers of men. Nor verily, shall we ever cease to be hereafter.

3 Levels of Argument

1st Spiritual Angle

- Aadhyatmika Drishti
- Verses 12 – 30.
- Highest level
- Atma – Akarta, Abokta.
- Atma is unborn, does not die, changeless, unmanifest.

2nd Ethical, Moral Angle

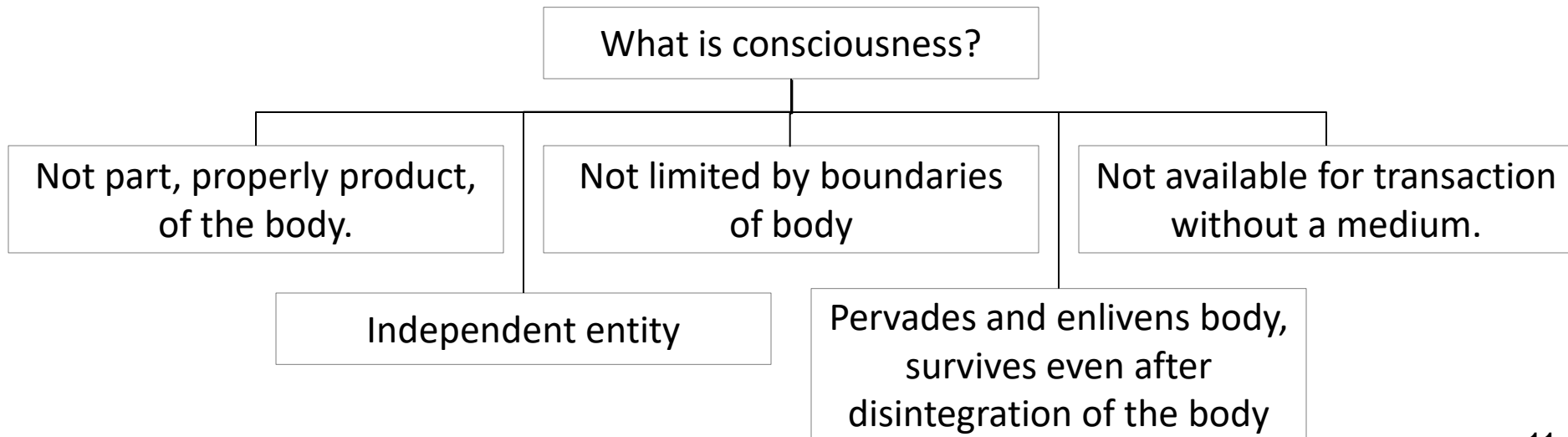
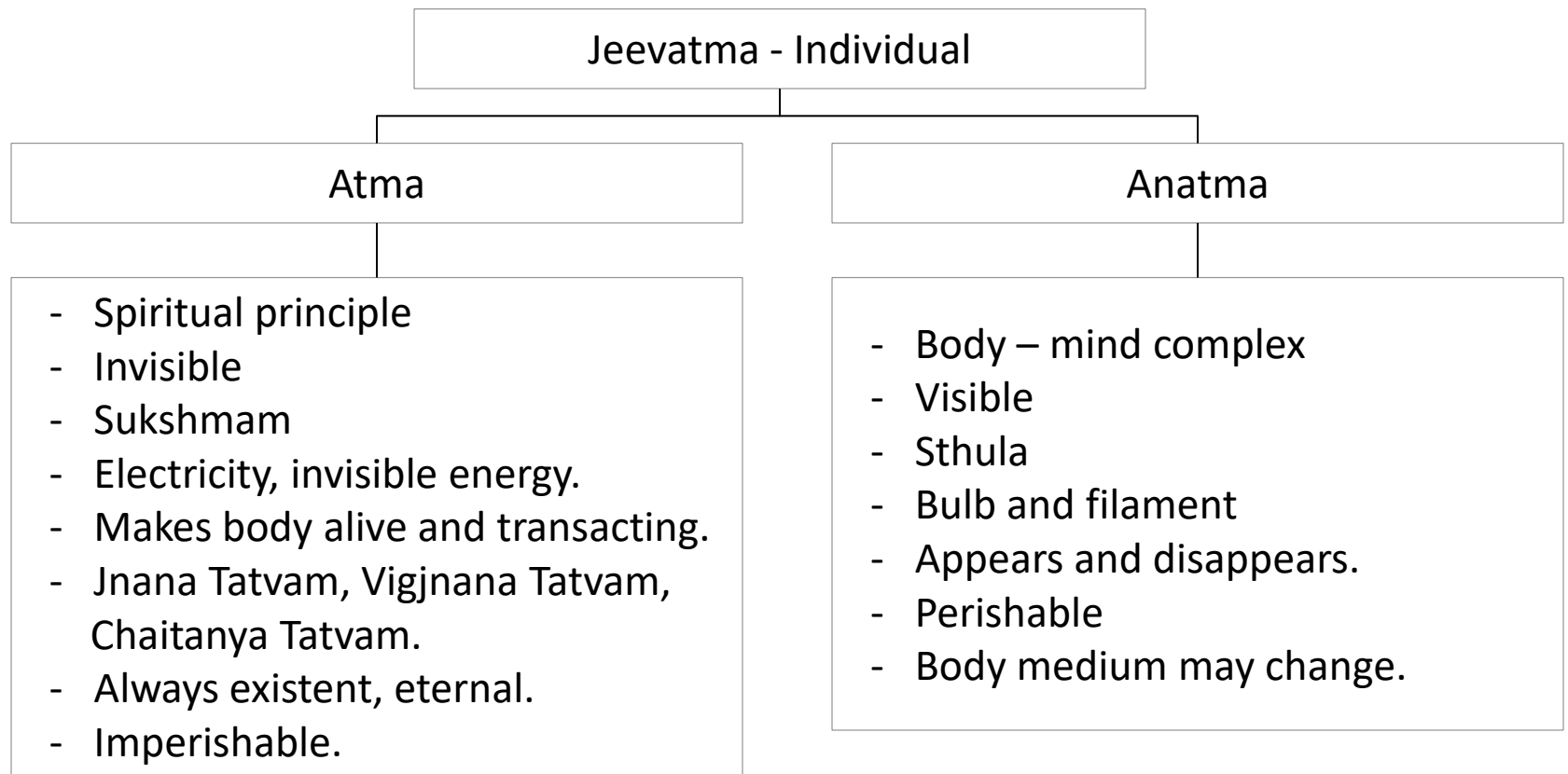
- Dharmika Drishti
- Verse 31 – 33
- Violence not Adharmic, as last resort ok.
- Kshatriya duty to protect Dharma, will incur sin if Arjuna withdraws.

3rd Worldly Angle

- Laukika Drishti
- Verse 34 – 38
- Will lose name and fame.

Jeevatma Svarupam :

- Every individual composite entity consisting of 2 portions Atma and Anatma.



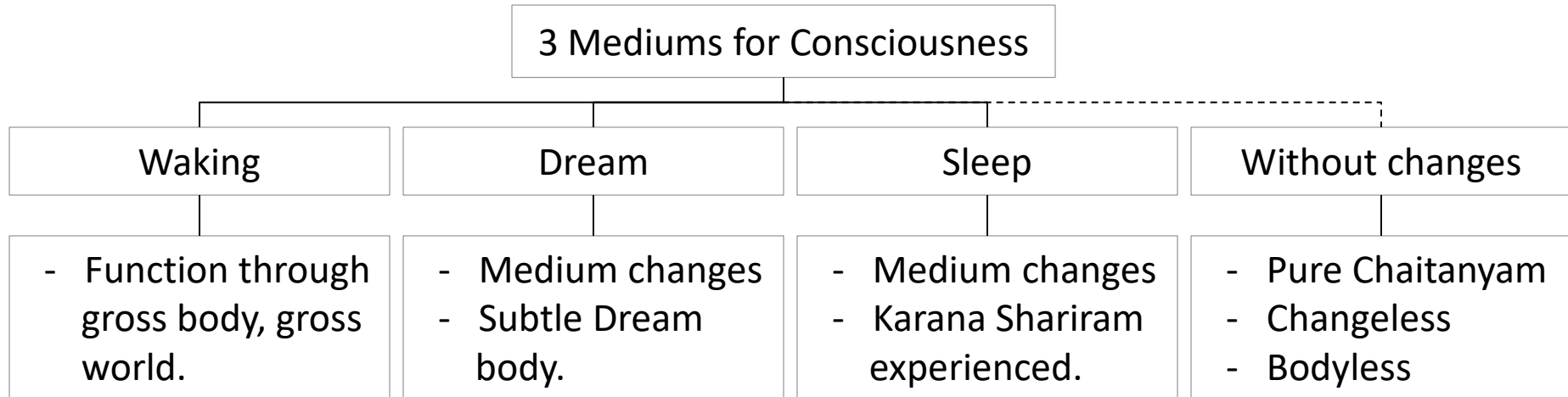
Verse 13 :

देहिनोऽस्मिन्यथा देहे
कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्ति
धीरस्तत्र न मुह्यति ॥ २-१३ ॥

dēhinō'smin yathā dēhē
kaumāraṃ yauvanaṃ jarā |
tathā dēhāntaraprāptih
dhīrastatra na muhyati || 2-13 ||

Just as in this body the embodied (soul) passes into childhood, youth and old age, so also does he pass into another body; the firm man does not grieve at it.

- We use I to refer to the body even though body changes from childhood, youth, adult, old age.
- Body changes but I the conscious principle does not change.
- Consciousness does not die when the body disintegrates.



- Oh Arjuna! You will continue to exist, so do not grieve with regard to death and rebirth.
- Wise person who understands Atma does not get deluded.

Verse 14 & 15 :

- Feelings pertain to body.

Verse 14 :

मात्रास्पर्शास्तु कौन्तेय
शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्या
तांस्तितिक्षस्व भारत ॥ २-१४ ॥

mātrāsparśāstu kauntēya
śītōṣṇasukhaduḥkhadāḥ |
āgamāpāyinō'nityāh
tāmstitikṣasva bhārata || 2.14 ||

The contacts of senses with objects, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent. Endure them bravely, O descendant of Bharata.

- Lord Krishna changes the topic briefly and talks about Titiksha.
- Physical and emotional immunity or resistance to confront varieties of situations in life to lead a healthy life.
- Just as you cannot avoid weather conditions, you cannot change or control external situation completely.
- I build up my emotional condition to remain peaceful and equanimous to face unfavourable condition, called endurance, forbearance, Titiksha.
- Any learning requires balanced mind.
- All experiences subject to arrival and departure.
- Favourable conditions give pleasure when they arrive and pain when they go.

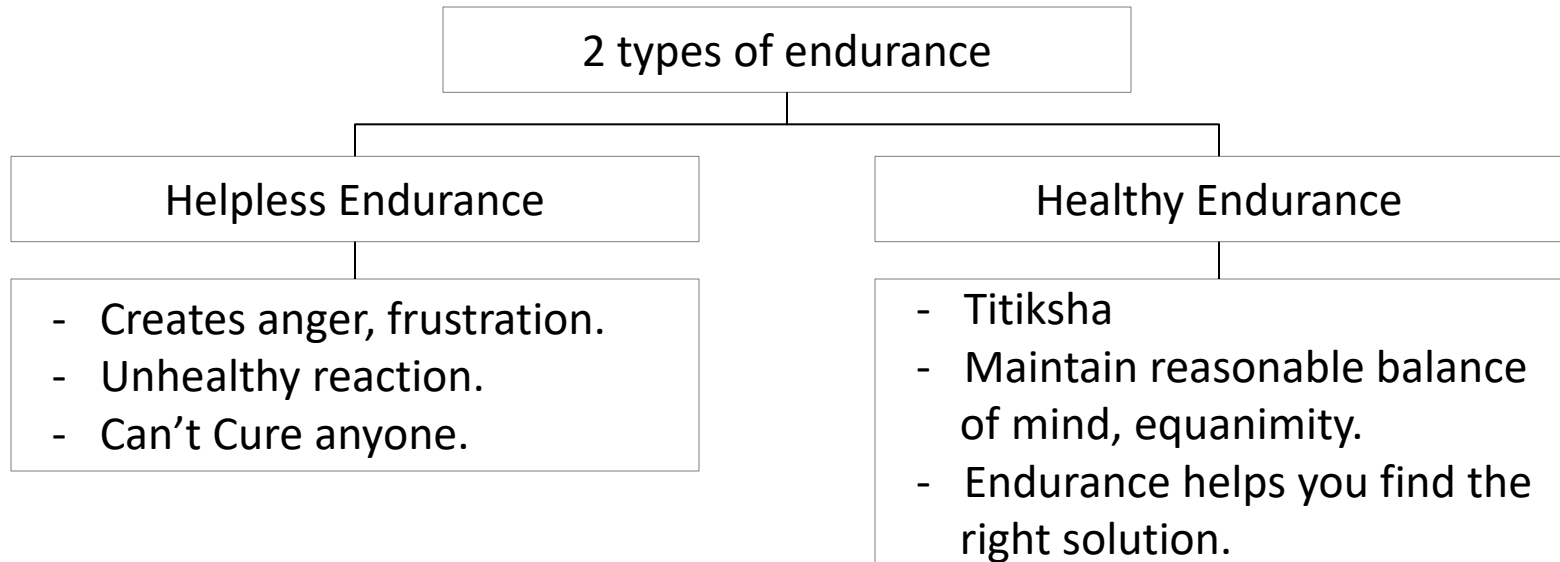
- Situations are uncontrollable, unpredictable, unsustainable.
- Instead of wasting our time to change the situation, we should change our attitude.
- Accepting external facts, and learn to adjust our attitude is the solution for successful living.

Verse 15 :

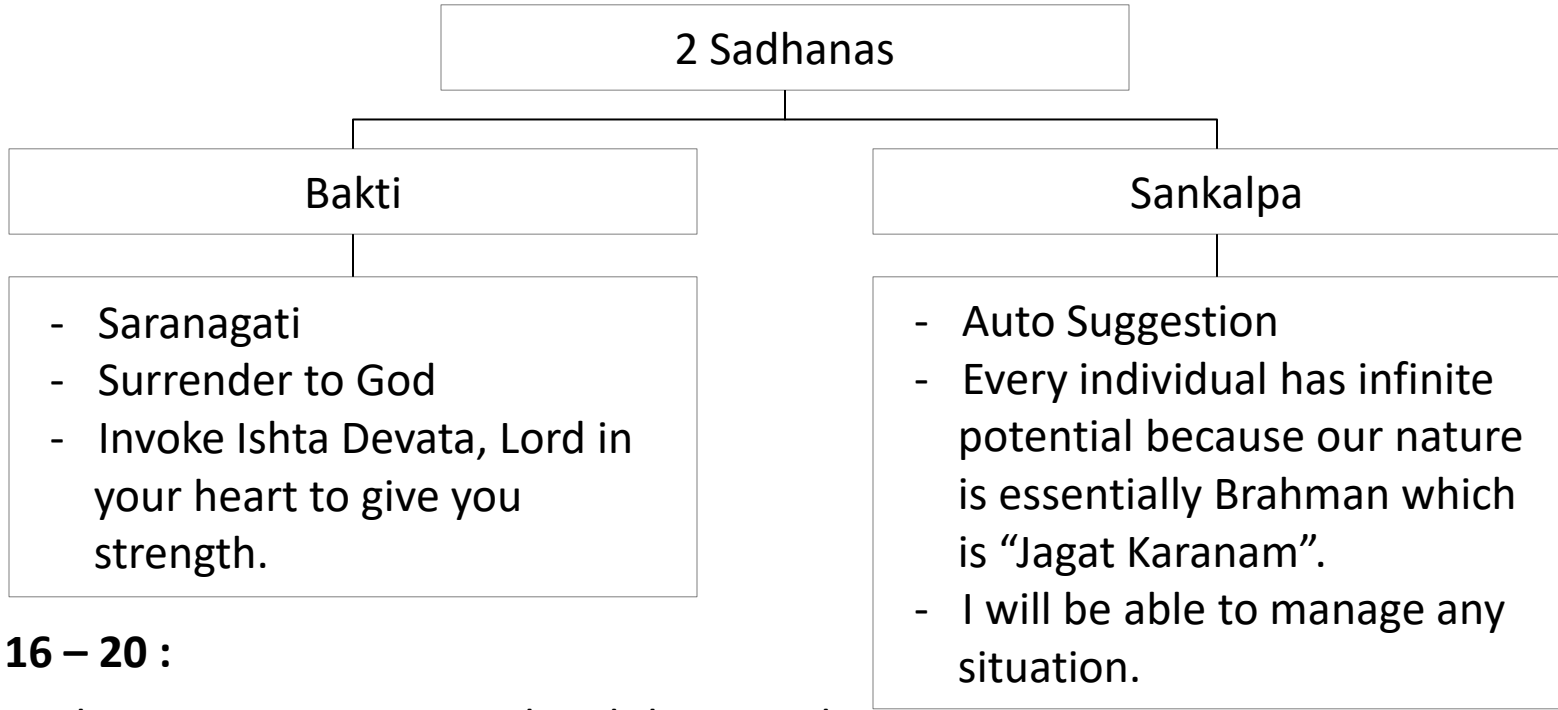
यं हि न व्यथयन्त्येते
पुरुषं पुरुषर्षभ ।
समदुःखसुखं धीरं
सोऽमृतत्वाय कल्पते ॥ २-१५ ॥

yaṁ hi na vyathayantyētē
puruṣaṁ puruṣarṣabha ।
samaduḥkhasukhaṁ dhīraṁ
sō'mṛtatvāya kalpatē || 2-15 ||

That firm man whom surely these afflict not, O Chief among men, to whom pleasure and pain are the same, is fit for realising the immortality of the Self.



- Only seekers with healthy endurance attain immortality.
- How to aquire Titiksha, inner strength, inner resistance?



Verse 16 – 20 :

- The Atma Svarupa – Real and the unreal.

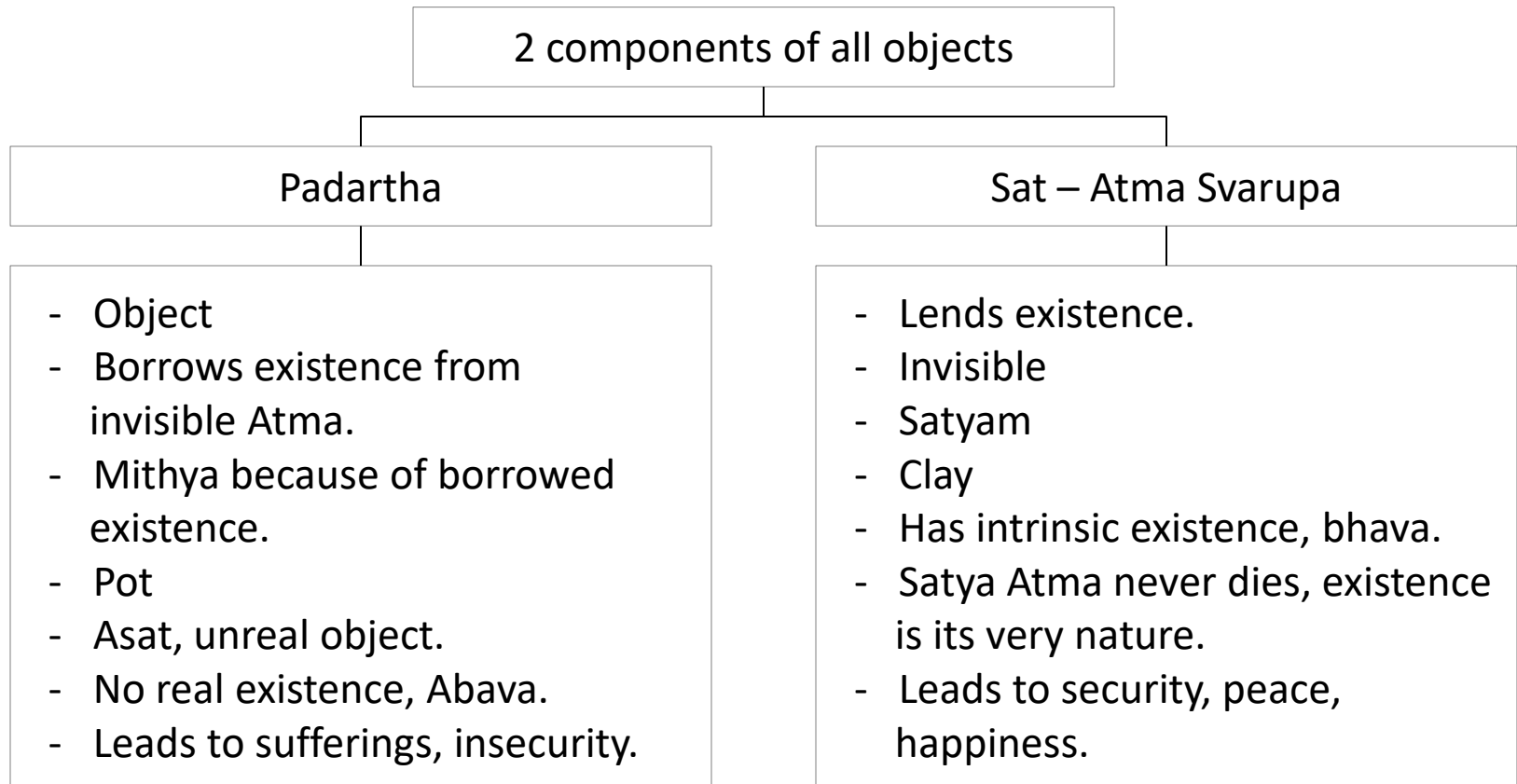
Verse 16 :

नासतो विद्यते भावः
नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तः
त्वनयोस्तत्त्वदर्शिभिः ॥ २-१६ ॥

nāsatō vidyatē bhāvah
nābhāvō vidyatē sataḥ |
ubhayōrapi dṛṣṭō'ntah
tvanayōstattvadarsībhiḥ || 2-16 ||

The unreal has no existence; there is no non-existence of the Real; the truth about both these has been seen by the knowers of the Truth (or the seers of the Essence).

- Atma is Sat Svarupa.
- Chandogya Upanishad – 6th Chapter.



- Spiritually enlightened people are the knowers of this reality.
- They clearly understand Satyam, Mithya, Atma, Anatma differences

Verse 17 :

अविनाशि तु तद्विद्धि
येन सर्वमिदं ततम् ।
विनाशमव्ययस्यास्य
न कश्चित्कर्तुमर्हति ॥ २-१७ ॥

avināśi tu tad viddhi
yēna sarvam idaṃ tatam |
vināśam avyayasyāśya
na kaścit kartum arhati || 2-17 ||

Know That to be indestructible by which all this is pervaded. None can cause the destruction of That – the Imperishable.

- Atma is immutable, indestructible, changeless.
- If Atma is property of the body, when the body goes, Atma will go away.
- Atma only manifests in the body like electricity manifests in the bulb and the bulb glows.
- When the body or bulb is destroyed, Atma will continue in an unmanifest form like electricity because Atma is eternal.

Yena Idam Sarvam Tatham :

- Consciousness pervades entire universe, bodies, animal – plants – human, and in between bodies also.

Sun	Full Moon Night
- Has original light.	- Moon has reflected Sun light. - Medium to see sunlight.

Atma	Universe
<ul style="list-style-type: none"> - Original life principle. - Tat Tvam Asi. 	<ul style="list-style-type: none"> - Sat Chit Ananda Atma is present all over. - Universe is the medium to recognise light, Chaitanyam of Atma.

Verse 18 :

अन्तवन्त इमे देहाः
नित्यस्योक्ताः शरीरिणः ।
अनाशिनोऽप्रमेयस्य
तस्माद्युध्यस्व भारत ॥ २-१८ ॥

antavanta imē dēhāḥ
nityasyōktāḥ śarīriṇaḥ |
anāśinō'pramēyasya
tasmād yudhyasva bhārata || 2-18 ||

It is said that these bodies of the embodied self have an end. The self is eternal, indestructible, incomprehensible. Therefore, fight, O Bharata.

- Atma is the ultimate witness of everything.

Ime Deha Anta Vanta :

- All bodies, which serve as Medium of our transaction are perishable.
- They belong to the transactor.

Aprameyasya :

- Atma not object of experience.
- I am different from what I experience.

- Na iti, Na-iti... world negated.
- What cannot be negated is Aprameya.
- Not Blankness or emptiness.
- Seer, experienter of Blankness is Atma, consciousness, subject, can't be objectified.

Example :

- Eyes can't see themselves.
- Camera can't photograph itself.
- The consciousness principle experiencing the body, mind, and the world is Atma.

Verse 19 :

य एनं वेत्ति हन्तारं
यश्चैनं मन्यते हतम् ।
उभौ तौ न विजानीतः
नायं हन्ति न हन्यते ॥ २-१९ ॥

ya ēnaṃ vētti hantāraṃ
yaścainaṃ manyatē hatam |
ubhau tau na vijānītaḥ
nāyaṃ hanti na hanyatē || 2-19 ||

He, who takes the self to be the slayer and he, who thinks he is slain; neither of them knows. He slays not, nor is he slain.

- Soul never kills or gets killed, Akarta, Abokta.
- Karma produces phalam, can't be avoided, Karta becomes Bokta.
- Jeeva experiences what he deserves as Ahamkara.

- Karta bokta not aligned, terrible Karta and wonderful Bokta possible in span of several Janmas.
- Karma phalam is Adrishtam, invisible.
- Hence there is constant sense of insecurity, fear, concern, Anxiety which one cannot avoid.
- Atma alone transcends Karta and Bokta and one should claim that as ones Svarupam and Ahamkara as Vesham, Role play, Drama.
- Self ignorance covers our real nature and make unreal – real.
- Projection of Anatma and transferring reality of Atma to Anatma is job of Ajnanam – Avidya called sleep (Nidra) or at Macro level – Moola Avidya, Maya.
- Majority of humanity believe themselves as Ahamkara, Karta, Bokta and not aware of higher nature.

Verse 20 :

न जायते म्रियते वा कदाचिद्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणः
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

na jāyatē mriyatē vā kadācid
nāyaṃ bhūtvābhavitā vā na bhūyaḥ ।
ajō nityaḥ śāśvatō'yaṃ purāṇaḥ
na hanyatē hanyamānē śarīrē || 2-20 ||

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

- Metre changed, indicates an important message.
- Atma is Nirvikara.

Anatma – body has 6 modifications :

S. No.	Modification	Detail
1.	Asthi	Potential Existence in the womb as foetus.
2.	Jayate	Comes to manifestation for others – Birth, Body grows into Adult body.
3.	Vartathe	Transforms – or metamorphoses into middle age body.
4.	Viparinamate	No growth – declension, horizontal growth.
5.	Apakshiyate	Decays
6.	Vinashyati	Death

Atma	Anatma
<ul style="list-style-type: none"> - Never Born, Ajaha. - No Arrival, departure. - Nitya – Deathless, eternal (Sasvatah). - No growth – Puranah ever the same. - No decay. - Nirvikarah – Changeless, transcendental, not subject to time – Space co-ordinate. 	<ul style="list-style-type: none"> - Has 6 modifications. - Birthday for body. - Body can be killed. - Atma loses its transacting medium like in sleep. - Becomes non-transacting Atma, not non-existent Atma.

Jagrat	Svapna	Sushupti
<ul style="list-style-type: none"> - With in time and space. - I am witness, Atma. 	<ul style="list-style-type: none"> - New time and space, internal world. - Day time in dream experienced when body is in night time. - I am witness, Atma. 	<ul style="list-style-type: none"> - That principle which continues to exist in sleep, witnessing the absence of time and space is called consciousness.

- The consciousness principle has witnessed the absence of time and space because after waking up we are able to say that during sleep we did not experience anything, there was total blankness, the witness of arrival and departure of time and space is a independent entity, beyond time and space.
- Mind requires acclamatisation, to comprehend absolute Atma which transcends time and space.

Verse 21 :

वेदाविनाशिनं नित्यं
य एनमजमव्ययम् ।
कथं स पुरुषः पार्थ
कं घातयति हन्ति कम् ॥ २-२१ ॥

vēdāvināśinaṁ nityaṁ
ya ēnam ajam avyayam |
kathaṁ sa puruṣaḥ pārtha
kaṁ ghātayati hanti kam || 2-21 ||

Whosoever knows Him to be indestructible, eternal, unborn and inexhaustible, how can that man slay O partha, or cause others to be slain?

Atma is Avyaya :

2 Sadhanas to Practice

1st Stage

2nd Stage

Atma – Anatma Viveka

Differentiate :

- Body – Inert matter
- Atma – Chaitanyam.

Our misconception :

- Consciousness is temporary property of matter.
- I am born.
- Matter is eternal but subject to change from one form to another – manifest to unmanifest.

Nididhyasanam – Meditate

- I am eternal consciousness functioning temporarily through the physical body medium.
- Learn to claim I am Atma instead of saying I have an atma.
- Practice internalisation, Jnana Nishta Abhyasa of 7 features of Atma one by one.
- I am Nityah, Satyah, Sarvagatah, Aprameyah, Akarta, Abokta, Nirvikarah.
- Consciousness is eternal but not subject to change – “Avyayam”.
- Birthless, deathless, always exists.
- Kutasta Nityatvam, changelessly eternal (Uttama Purusha).
- Jnani is Akartha and Akarayita, Abokta, Abojayita.
- Atma is neither a killer nor an instigator.

Verse 22 :

वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णान्
अन्यानि संयाति नवानि देही ॥ २-२२ ॥

vāsāṁsi jīrṇāni yathā vihāya
navāni grhṇāti narō'parāṇi |
tathā śarīrāṇi vihāya jīrṇāni
anyāni saṁyāti navāni dēhī || 2-22 ||

Just as a man casts off his worn out clothes and puts on new ones, so also the embodied Self casts off its worn out bodies and enters new ones.

- Practice Vedantic teaching and look at body with a different attitude.

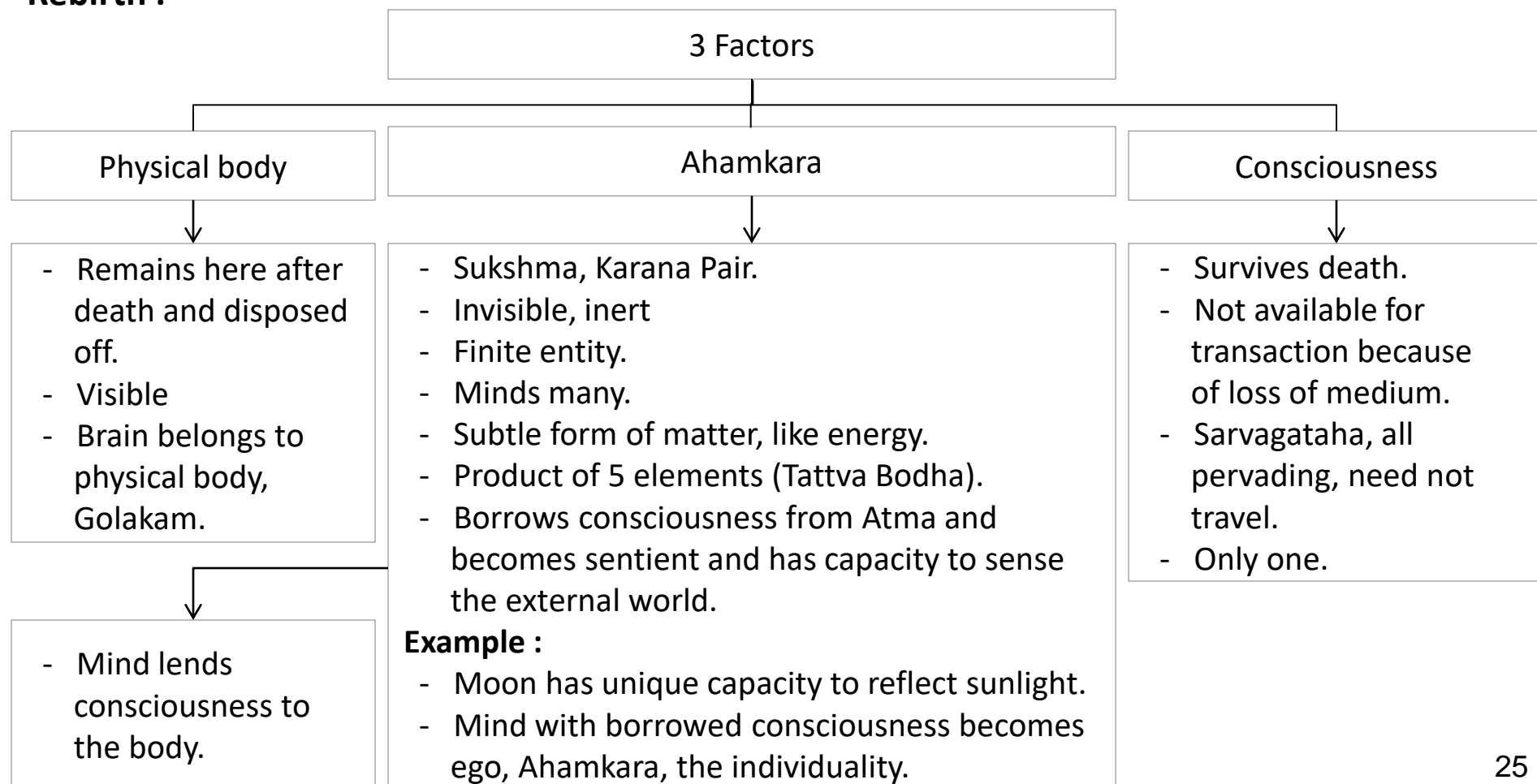
Example :

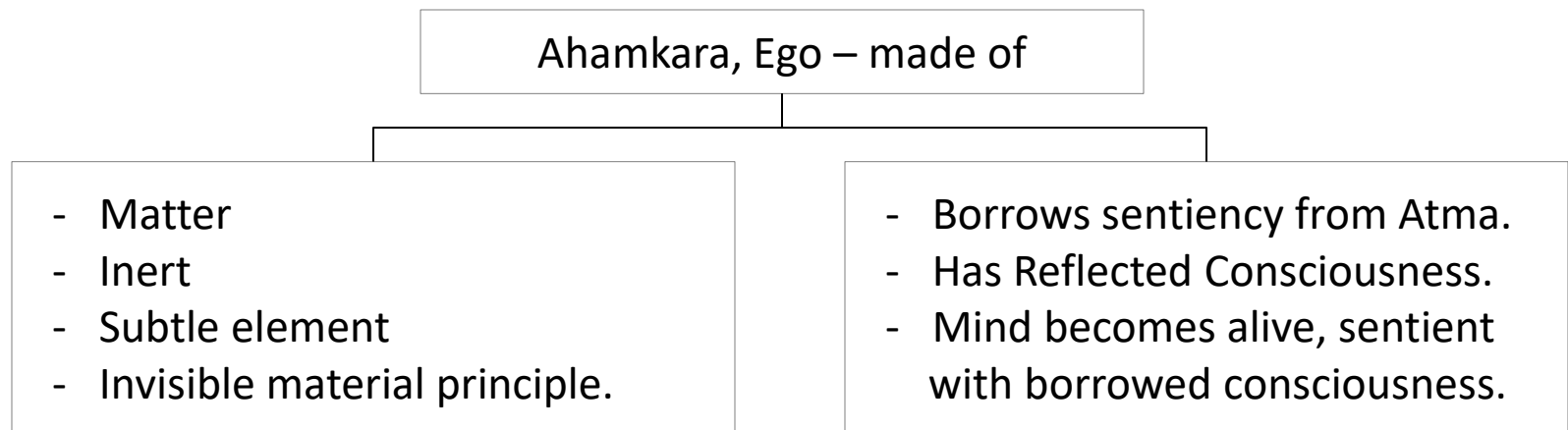
Wave	Body
a) Rises from Ocean and resolves into ocean. b) When the wave mingles with the ocean, a new wave is produced.	a) Rises from Panchabutas and resolves into Pancha Buta Samudrah. b) When the body mingles with the Panchabutas, another body comes and this process goes on eternally, fact of creation. c) Old age and death, natural process of creation. d) Look at it objectively and appreciate, not subjectively and get emotional. (body dying, I am eternal, Atma) e) Don't have wrong identification and attachment.

Clothes	Bodies
<ul style="list-style-type: none"> - Worn for sometime and discarded. 	<ul style="list-style-type: none"> - Individual wears a Panchabuta dress for a few years and discards. - Frequency depends on the individual.

- So Arjuna, why do you worry?
- Just as dress is changed, body will be changed.

Rebirth :



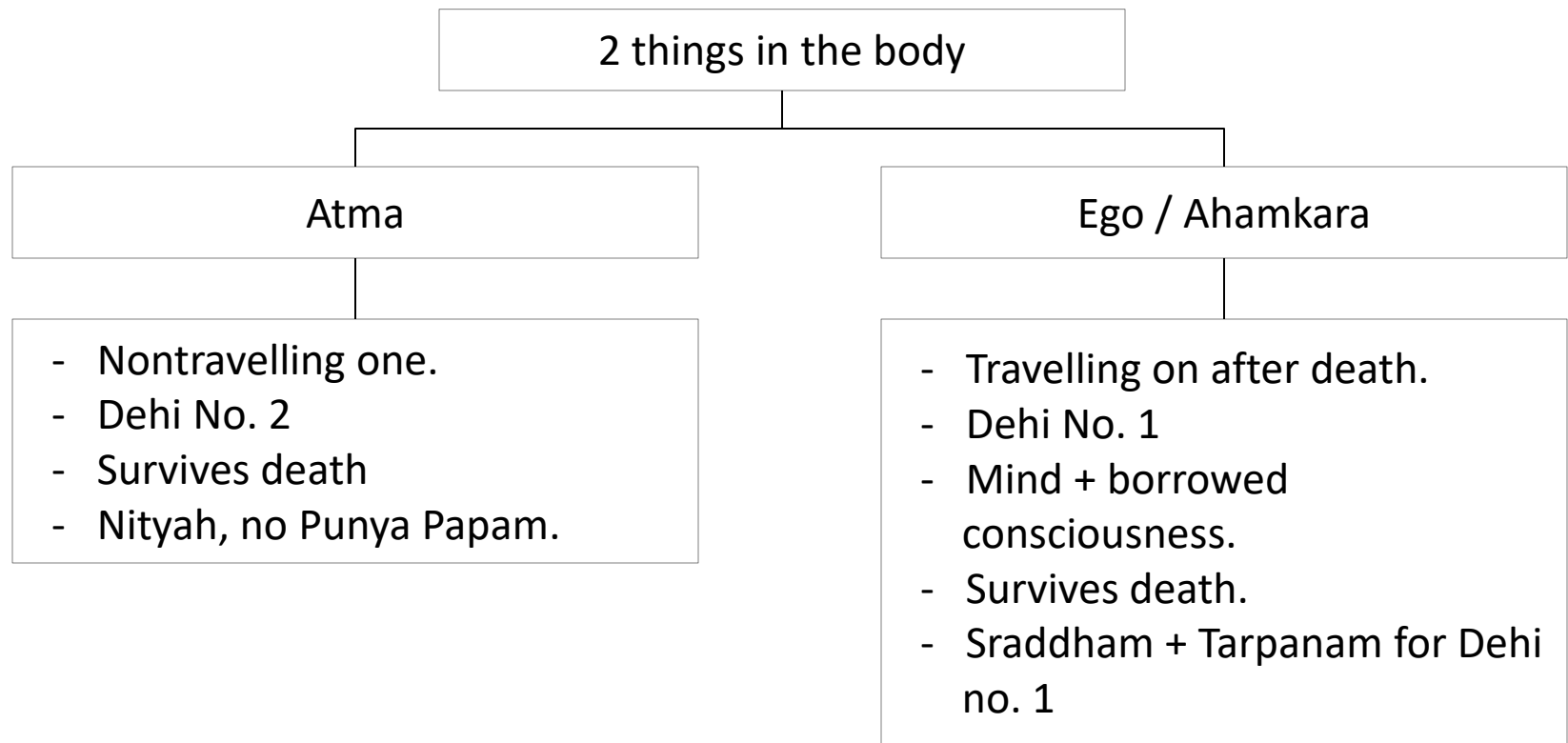


- Sentient mind a mixture of matter and borrowed consciousness, is called the ego or Ahamkara.



- At the time of death, the mind – reflected Consciousness mixture called the ego leaves the body.
- Atma is present in dead body, but body cannot directly borrow consciousness from Atma.
- The body is capable of borrowing sentiency, life from mind only.
- As long as the mind is there in the body, body is sentient.

- Mind goes away and body becomes insentient.
- Mind + Reflected Consciousness – is repository of all Punyam + Papa.
- Punya Papa is not in body or Atma, it belongs to intermediary factor called Ahamkara.
- Depending on the quantity and quality of Punya Papa, the Ahamkara goes in search of another body. This cycle goes on and on.
- Here Krishna says there are :



Verse 23 :

नैनं छिन्दन्ति शस्त्राणि
नैनं दहति पावकः ।
न चैनं क्लेदयन्त्यापः
न शोषयति मारुतः ॥ २-२३ ॥

nainaṃ chindanti śastrāṇi
nainaṃ dahati pāvakaḥ |
na cainaṃ klēdayantypāḥ
na śōṣayati mārutaḥ || 2-23 ||

Weapons cleave It not, fire burns It not, water moistens It not, wind dries it not.

- Atma not affected by fire, water, wind or earth.
- All 4 factors are destructive forces.

Cyclone	Wind
Floods	Water
Earth quake	Earth
Volcanic Eruptions	Fire

- Only Akasha does not cause any havoc.
- All 4 affect body, not Atma.

Verse 24 :

अच्छेद्योऽयमदाह्योऽयम्
अक्लेद्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुः
अचलोऽयं सनातनः ॥ २-२४ ॥

acchēdyō'yam adāhyō'yam
aklēdyō'sōṣya ēva ca ।
nityaḥ sarvagataḥ sthāṇuḥ
acalō'yam sanātanaḥ ॥ 2.24 ॥

This Self cannot be cut, nor burnt, nor moistened, nor dried up. It is eternal, all-pervading, stable, immovable and ancient.

1st Line :

- Repetition of last verse.

2nd line :

- Conclusion.

Acchedyah :

- Atma Dehi – No.2 can't be cut, affected by earth element.

Adhaya :

- Not burnt by fire.

Akledayantya :

- Not wet by water.

Asoshya :

- Not dried by the wind.

- Not applicable to both Dehi No. 1 and No. 2.

Therefore Atma is :

1) Nitya :

- Eternal, Changless.

2) Sarvagatah :

- All pervading.

3) Sthanuhu :

- Beyond time – No old age, disease death.

4) Achalah :

- Not moving because it is Sarvagatah.
- Body can move, space can't move.
- Should not say – after death, Atma has left the body.
- Ego, the mind leaves the body and travels.

5) Sanatanah :

- Absolute principle, beyond time and space.
- Science has no access to Absolute reality.
- Only Vedanta can guide us to Atma Chaitanyam.

Verse 25 :

अव्यक्तोऽयमचिन्त्योऽयम्
अविकार्योऽयमुच्यते ।
तस्मादेवं विदित्वैनं
नानुशोचितुमर्हसि ॥ २-२५ ॥

avyaktō'yam acintyō'yam
avikāryō'yam ucyatē |
tasmād ēvaṁ veditvainaṁ
nānuśōcitum arhasi || 2-25 ||

This (Self) is said to be unmanifest, unthinkable and unchangeable. Therefore, knowing This to be such, you should not grieve.

6) Avyaktaha :

- Not available for sensory perception.
- Free from properties of 5 sense organs – Shabda, Sparsha, Rupa, Rasa, Gandha.

7) Achintah :

- Mind can't conceive an infinite Atma.

8) Avikaryah :

- Not subject to change, Nirvikara.
- You are not killer, you are Atma behind your body, Bhishma is Atma behind his body.
- Atma Jnanam is alone the ultimate remedy for grief.

Verse 26 :

अथ चैनं नित्यजातं
नित्यं वा मन्यसे मृतम् ।
तथापि त्वं महाबाहो
नैवं शोचितुमर्हसि ॥ २-२६ ॥

atha cainaṁ nityajātaṁ
nityaṁ vā manyasē mṛtam |
tathā'pi tvaṁ mahābāhō
naivaṁ śōcitum arhasi || 2-26 ||

But, even if you think of him as being constantly born and constantly dying, even then, O mighty-armed, you should not grieve.

Hypothetical Situation :

- The fact is we are all Nityaha, eternal, Atma, we do not die. Hence no need to grieve.
- Assume that Atma is subject to birth and death. By grieving over a fact, fact cannot be changed, because what cannot be changed is a fact.

Verse 27 :

जातस्य हि ध्रुवो मृत्युः
ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे
न त्वं शोचितुमर्हसि ॥ २-२७ ॥

jātasya hi dhruvō mṛtyuh
dhruvaṁ janma mṛtasya ca |
tasmād aparihāryē'rthē
na tvaṁ śōcitum arhasi || 2-27 ||

Indeed, certain is death for the born, and certain is birth for the dead; therefore, over the inevitable, you should not grieve.

- Suppose birth is a fact, then death is also fact of creation.
- Mrityur – Druvah – Death is definite, unavoidable.

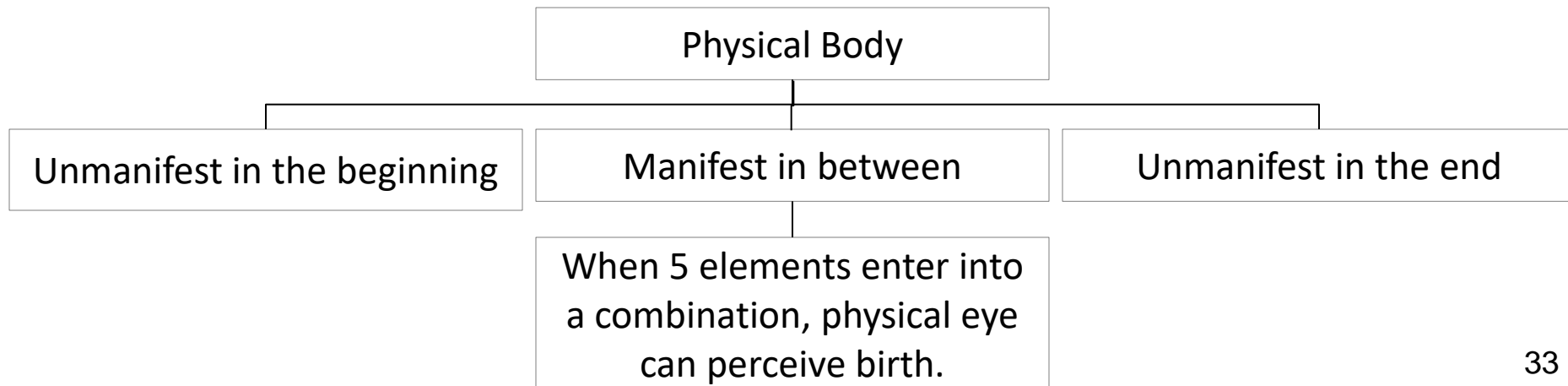
- Death will be followed by rebirth.
- Situation of Birth and death is called Apariharya Arthah – Choiceless, irremediable situation, which are unfavourable.
- If you cannot change the situation, change mind and attitude, do not accept blindly with resentment.
- Do not grieve over choiceless situations, try to change the attitude and fight.

Verse 28 :

अव्यक्तादीनि भूतानि
व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव
तत्र का परिदेवना ॥ २-२८ ॥

**avyaktādīni bhūtāni
vyaktamadhyāni bhārata ।
avyaktanidhanānyēva
tatra kā paridēvanā || 2-28 ||**

Beings were unmanifest in the beginning, and unmanifest again in their end, seem to be manifest in the middle, O Bharata. What then, is there to grieve about?



- We cannot talk about creation or destruction, because nothing can be created or destroyed.
- There is Nama, Rupa, Avastha Bheda.
- **Example :**

Wood	Desk
Ice	Water, Vapour

- Birth is modification of Pancha Butas.
- We are attached to a particular form and our mind is clouded temporarily.
- We were in existence in an invisible form.
- Dot like embryo in the womb has features of a person in Avyaktah form, subtle, potential form and again becomes a Avayaktam.
- Universe and individual Shariram goes through cycle.
- Potential – expansion – creation – contraction form destruction.
- Realize this inevitable fact and stop crying.

Verse 29 :

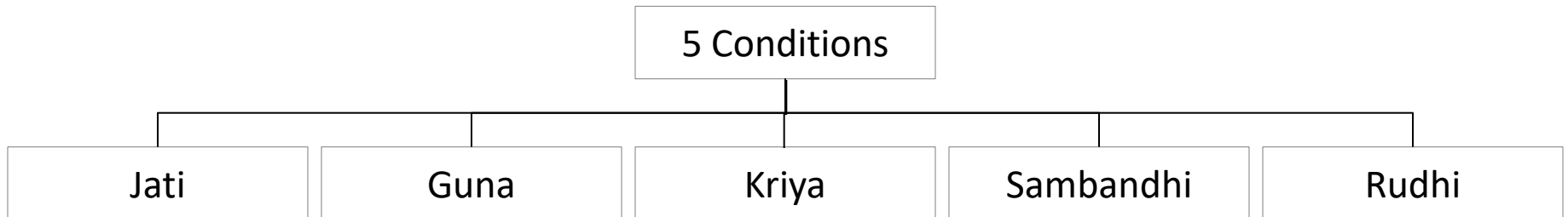
आश्चर्यवत्पश्यति कश्चिदेनम्
आश्चर्यवद्वदति तथैव चान्यः ।
आश्चर्यवच्चैनमन्यः शृणोति
श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ २-२९ ॥

āścaryavat paśyati kaścīd ēnam
āścaryavad vadati tathaiva cānyaḥ |
āścaryavaccainam anyaḥ śṛṇōti
śrutvā'pyēnaṁ vēda na caiva kaścit || 2-29 ||

One sees This as a wonder; another speaks of This as a wonder; another hears of This as a wonder; yet, having heard, none understands This at all!

Glory of Atma Jnanam :

- Atma is unknowable, incomprehensible, but not non-existent entity.
- A knower knows the Atma, without making the Atma as known object.
- Some wise seekers know the unknowable.
- Knowing the unknowable is a great wonder, comprehending the incomprehensive.
- **5 conditions for a thing to be described :**



- Words can't describe Atma.

Verse 30 :

देही नित्यमवध्योऽयं
देहे सर्वस्य भारत ।
तस्मात्सर्वाणि भूतानि
न त्वं शोचितुमर्हसि ॥ २-३० ॥

dēhī nityam avadhyō'yaṃ
dēhē sarvasya bhārata |
tasmāt sarvāṇi bhūtāni
na tvaṃ śōcitum arhasi || 2-30 ||

This – the Indweller in the body of everyone is ever indestructible, O Bharata; and, therefore, you should not grieve for any creature.

Conclusion : Atma Jnanam

- Jeevatma is Dehi, indweller, ever indestructible.
- For Deha, death is natural.
- So both Dehi and Deha do not deserve grief.
- If you are still grieving then it is delusion or Mohah.
- If you grieve, you cannot change the fact of life.

Atma Jnanam

Verse 12

- Atma in Nityaha, always existent.

Verse 13

- Jiva takes another body effortlessly like moving from Childhood to youth, old age.

Verse 14

- Feelings of pleasure + pain impermanent.
- Bear them, patiently.

Verse 15

- Be balanced in pain and pleasure.

Verse 16

- Real – always exists, Satyam.
- Unreal – has no existence, Mithya.

Verse 17

- Atma manifests in the body and continues in Unmanifest form.
- Atma is indestructible, changeless, eternal.

Verse 18

- Atma is witness of every thing but never an object.
- Aprameyam.
- body has an end.

Verse 19

- Atma is Akarta, Abokta, never slayer, slayed.

Verse 20

- Atma is never born or dies.
- Unborn, eternal, constant ancient.

Verse 21

- One should know I am Atma not I have Atma, indestructible, without birth, immutable.

Atma Jnanam

Verse 22

- Body put on and off like dress by Atma.

Verse 23

- Atma not : by**
- Cut - Weapon
 - Burnt - Fire
 - Wet - Water
 - Dry - Wind

Verse 24

- Atma is changeless, all pervading, unmoving, immovable, eternal.

Verse 25

- Atma is :**
- Unmanifest
 - Unthinkable
 - Unchangeable.

Verse 26

- Don't grieve over a fact even if you think you Atma is born and dies.

Verse 27

- Birth + Death inevitable fact.
- Why grieve?

Verse 28

- Beings unmanifest in beginning and end, manifest in middle.
- Why grieve?

Verse 29

- Atma seen, heard, spoken, as a wonder.
- None understand it.

Verse 30

- Atma, indweller of the body is indestructible.
- Why grieve?

Ethical – Moral Angle – Dharmic Angle :

Second set of Arguments : Verse 31 – 33 :

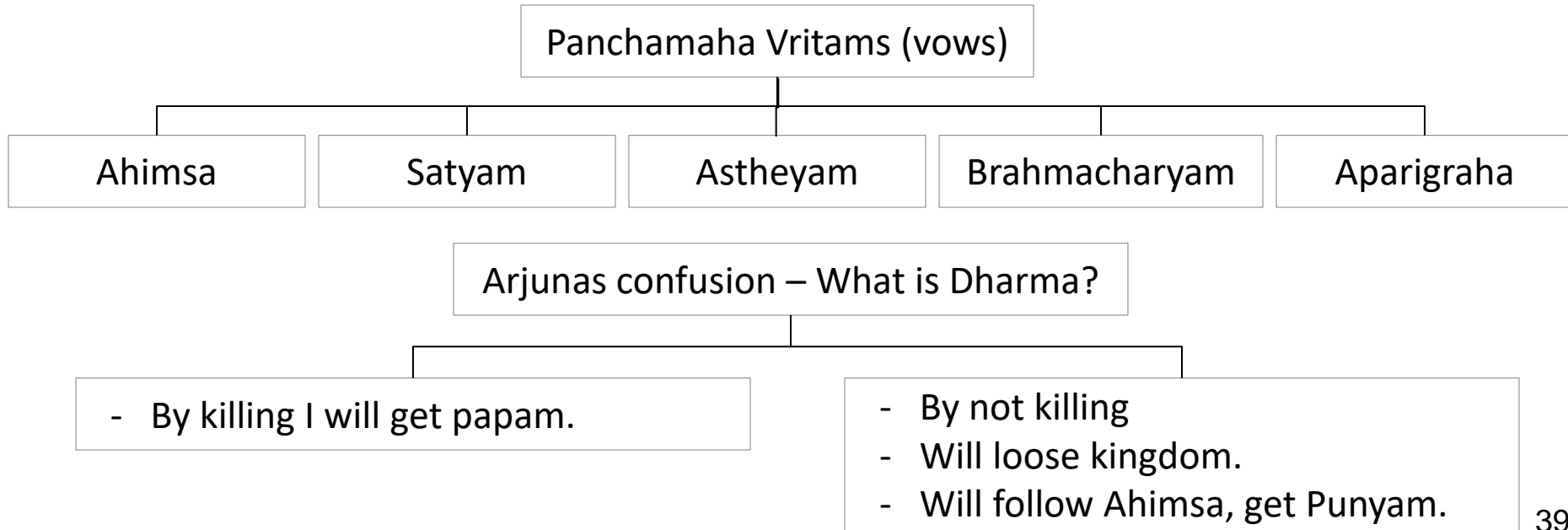
Verse 31 :

स्वधर्ममपि चावेक्ष्य
न विकम्पितुमर्हसि ।
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्
क्षत्रियस्य न विद्यते ॥ २-३१ ॥

svadharmam api cāvēkṣya
na vikampitum arhasi |
dharmyāddhi yuddhācchrēyō'nyat
kṣatriyasya na vidyatē || 2.31 ||

Further, looking at thy own duty, thou ought not to waver, for there is nothing higher for a ksatriya than a righteous war.

- Duty of Kshatriya is to fight a righteous war.



- Ahimsa is not absolute value.
- It is relative value. When it is necessary for Kshatriya to kill, it is considered as his duty to protect law and order in the society and fight a war.

Verse 32 :

यदृच्छया चोपपन्नं
स्वर्गद्वारमपावृतम् ।
सुखिनः क्षत्रियाः पार्थ
लभन्ते युद्धमीदृशम् ॥ २-३२ ॥

yadṛcchayā cōpapannaṃ
svargadvāram apāvṛtam |
sukhinaḥ kṣatriyāḥ pārtha
labhantē yuddhamīdṛśam || 2.32 ||

Happy indeed are the ksatriyas, O Partha, who are called to fight in such a battle that comes of itself as an open door to heaven.

- A righteous war is a gateway to Veera Swarga. Only fortunate Kshatriya will get such a rare opportunity, hence Arjuna should fight.

Verse 33 :

अथ चेत्त्वमिमं धर्म्यं
सङ्ग्रामं न करिष्यसि ।
ततः स्वधर्मं कीर्तिं च
हित्वा पापमवाप्स्यसि ॥ २-३३ ॥

atha cēttvamimaṃ dharmyaṃ
saṅgrāmaṃ na kariṣyasi |
tataḥ svadharmaṃ kīrtiṃ ca
hitvā pāpam avāpsyasi || 2.33 ||

But, if you will not fight this righteous war, then having abandoned your own duty and fame, you shall incur sin.

- If you don't fight you will be committing omission Papam, Pratyavaya Papam. The punishment for this Papam is hell. You will also be giving up your duty.

Third level of Argument : Laukika Verses (Verse 34 – 37)

Verse 34 :

अकीर्तिं चापि भूतानि
कथयिष्यन्ति तेऽव्ययाम् ।
सम्भावितस्य चाकीर्तिः
मरणादतिरिच्यते ॥ २-३४ ॥

akīrtiṃ cāpi bhūtāni
kathayiṣyanti tē'vyayām ।
sambhāvitasya cākīrtih
maraṇād atiricyatē || 2-34 ||

People too will recount your everlasting dishonour; and to one who has been honoured, dishonour is more than death.

- Arjunas motive of compassion and reverence for Guru will be misunderstood by others.
- Rumours will spread that Arjuna ran away from the war (Coward). Will bring Akirthi – ill fame and dishonour to Arjuna.
- Apamanam will be intense and unbearable.
- Fame is difficult to preserve.
- Ill fame, dishonour is worse than death.

Verse 35 :

भयाद्रणादुपरतं
मंस्यन्ते त्वां महारथाः ।
येषां च त्वं बहुमतः
भूत्वा यास्यसि लाघवम् ॥ २-३५ ॥

bhayādraṇāduparataṃ
maṃsyantē tvāṃ mahārathāḥ |
yēṣāṃ ca tvāṃ bahumataḥ
bhūtvā yāsyasi lāghavam || 2-35 ||

The great battalion commanders will think that you have withdrawn from the battle through fear; and you will be looked down upon by those who had thought much of you and your heroism in the past.

- Great warriors like Bhishma and Drona will think that Arjuna ran away from battle field out of fear.

Verse 36 :

अवाच्यवादांश्च बहून्
वदिष्यन्ति तवाहिताः ।
निन्दन्तस्तव सामर्थ्यं
ततो दुःखतरं नु किम् ॥ २-३६ ॥

avācyavādāṃśca bahūn
vadiṣyanti tavāhitāḥ |
nindantastava sāmartyaṃ
tatō duḥkhataraṃ nu kim || 2-36 ||

And many unspeakable words will you enemies speak cavilling about your powers. What can be more painful than this?

- Enemies will speak many abusive words about Arjuna.

Verse 37 :

हतो वा प्राप्स्यसि स्वर्गं
जित्वा वा भोक्ष्यसे महीम् ।
तस्मादुत्तिष्ठ कौन्तेय
युद्धाय कृतनिश्चयः ॥ २-३७ ॥

hatō vā prāpsyasi svargaṃ
jitvā vā bhōkṣyasē mahīm ।
tasmād uttiṣṭha kauntēya
yuddhāya kṛtaniścayaḥ ॥ 2-37 ॥

Slain, you will obtain heaven; victorious, you will enjoy the earth; therefore, stand up, O son of Kunti, resolved to fight.

- 3 angles of Arguments given by Lord Krishna.
- As Akarta Atma, Arjuna will not be affected by the fruit of action.
- If Arjuna fights and looses, will get Swargam for Dharmic war.
- If Arjuna wins the war, gets the legitimate share of the kingdom.
- So Krishna asks Arjuna to resolve to fight.

Verse 38 :

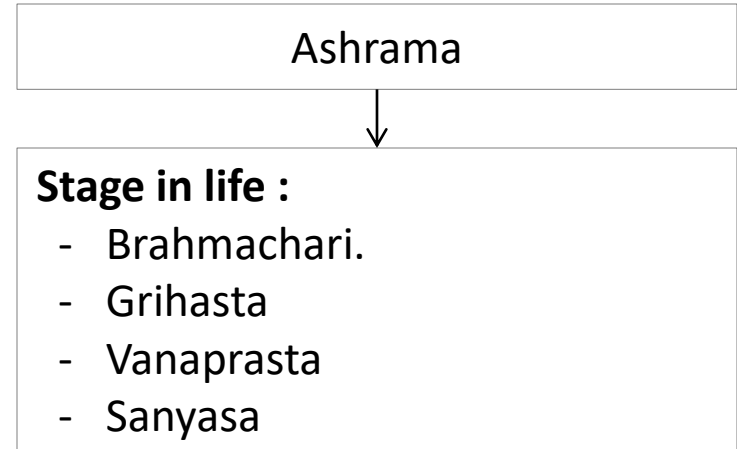
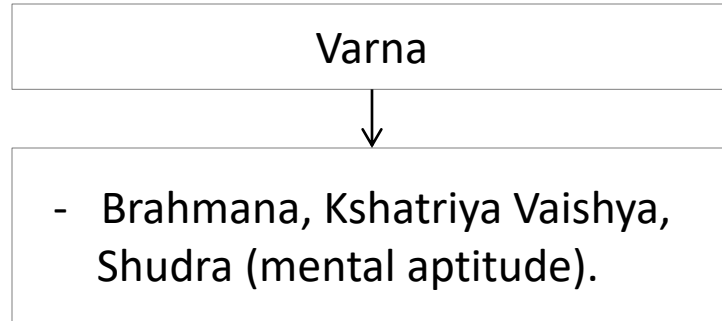
सुखदुःखे समे कृत्वा
लभालाभौ जयाजयौ ।
ततो युद्धाय युज्यस्व
नैवं पापमवाप्स्यसि ॥ २-३८ ॥

sukhaduḥkhē samē kṛtvā
lābhālābhau jayājayau ।
tatō yuddhāya yujyasva
naivaṃ pāpam avāpsyasi ॥ 2-38 ॥

Having made pleasure and pain, gain and loss, victory and defeat the same, engage in battle for the sake of battle; thus, you shall not incur sin.

Karma Yoga :

- We all are forced to do action throughout our life by Prakrti.
- What type of action we should undertake?
- As per Varna – Ashrama.



What is the fundamental principle of Karma Yoga?

- Samatvam – maintaining a balanced, poised, calm mind.

Why we need Balanced mind?

a) To avoid impulsive reactions in life.

- Impulsive action is mechanical and comes without control test – right, wrong, goal, bad, proper, improper.

b) Quality check only possible from balanced mind.

- Every experience disturbs one's mind.
- Keep mind balanced in favourable or adverse condition, in gain, loss, victory, defeat.

Verse 39 - 41 :

- How to convert Karma to Karma Yoga?

Verse 39 :

एषा तेऽभिहिता साङ्ख्ये
बुद्धिर्योगे त्विमां शृणु ।
बुद्ध्या युक्तो यया पार्थ
कर्मबन्धं प्रहास्यसि ॥ २-३९ ॥

ēṣā tē'bhihitā sāṅkhyē
buddhiryōgē tvimāṁ śṛṇu |
buddhyā yuktō yayā pārtha
karmabandhaṁ prahāsyasi || 2-39 ||

This, which has been taught to thee, is wisdom concerning Sankhya. Now listen to the wisdom concerning yoga, having known which, O Partha, you shall cast off the bonds of action.

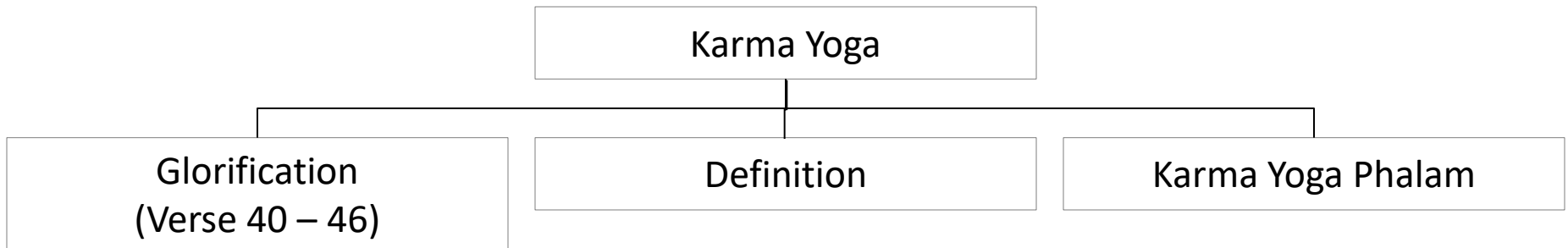
- This verse indicates change of topic from Jnana Yoga (Sankhya) to Karma Yoga.
- All Human problems are due to self ignorance.
- Karma Yoga, is preparation for Jnana Yoga.
- Sadhana, Chatushtaya Sampatti.
- Karma Yoga + Jnana Yoga treatment leads to Moksha, spiritual health.
- Study + Karma Yoga – Life style important.
- We do not do action for happiness and security but with happiness, with security.
- What has been taught so far is Sankhya (Jnana Yoga).
- Now the Lord says listen to Karma Yoga (Yoga here).

Verse 40 :

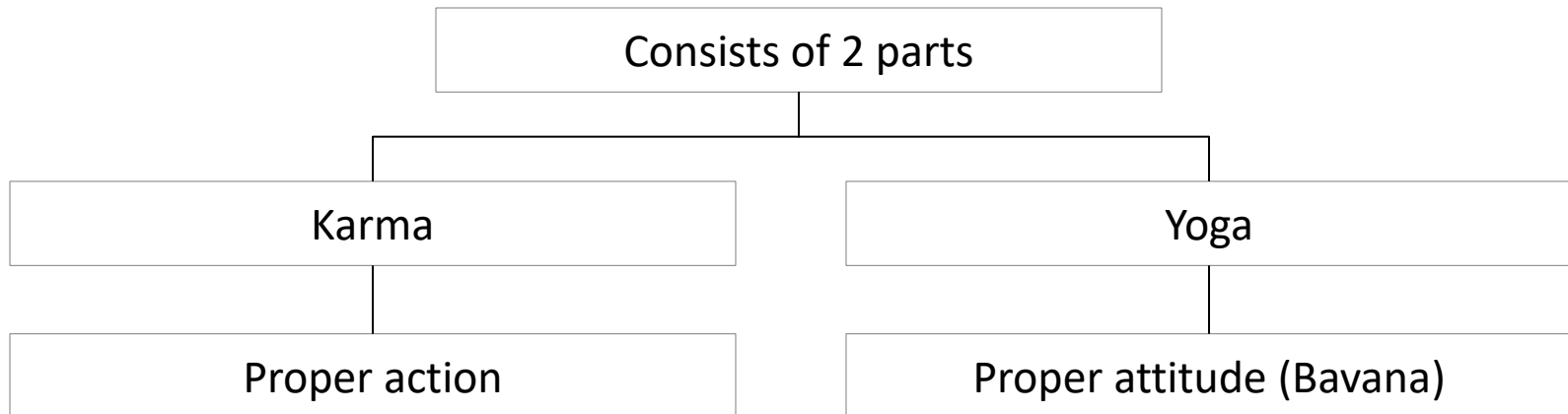
नेहाभिक्रमनाशोऽस्ति
प्रत्यवायो न विद्यते ।
स्वल्पमप्यस्य धर्मस्य
त्रायते महतो भयात् ॥ २-४० ॥

nēhābhikramanāśō'sti
pratyavāyō na vidyatē |
svalpam apyasya dharmasya
trāyatē mahatō bhayāt || 2-40 ||

In this, there is no loss of effort, nor is there any harm (production of contrary results). Even a little of this knowledge, even a little practice of this yoga, protects one from the great fear.



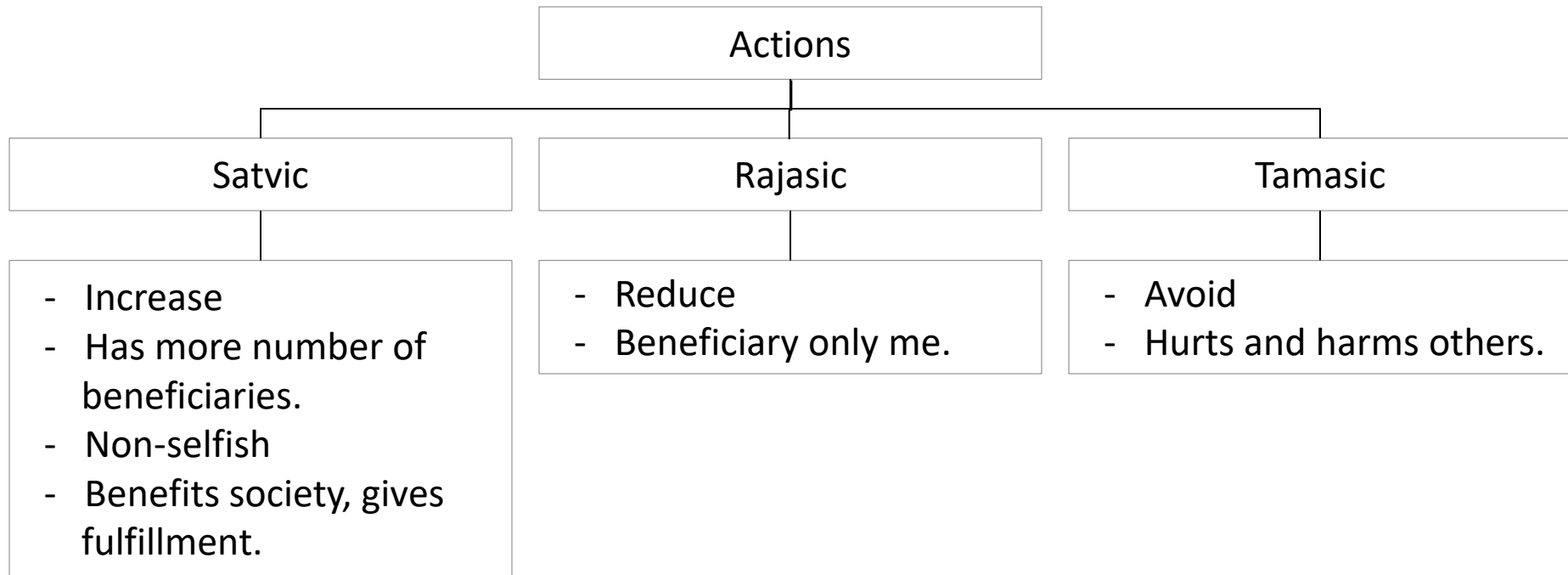
Karma Yoga :



Definition of Karma Yoga :

- Proper action and attitude towards action and its result.
- What is proper action?

Gita – 17th Chapter :



- Karma Yogi is one who gradually increases Satvic Karma, reduces Rajasic and avoids Tamasic Karma.

Attitude of Karma Yogi

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graph TD; A[Attitude of Karma Yogi] --> B[Ishvara Arpana Bavana]; A --> C[Prasadha Bavana]; B --> D["- Karma is offering to God, and action itself gives Joy.  
- For Karmi – Non Karma Yogi, it is future Joy.  
- Joy comes from the very action itself for Karma Yogi.  
- Enjoyment in present itself."]; C --> E["- Karma done becomes karma  
Phalam is the law of the world.  
- Karmas done undergo transformation in time according to the laws of the world.  
- Lord is manifestation of the world, so the consequences are coming from Lord only.  
- Every experience I undergo in my life is my own Karma Phalam given to me by God.  
- Mind with Isvara Prasada Bavana enjoys peace and tranquillity."];
```

Ishvara Arpana Bavana

- Karma is offering to God, and action itself gives Joy.
- For Karmi – Non Karma Yogi, it is future Joy.
- Joy comes from the very action itself for Karma Yogi.
- Enjoyment in present itself.

Prasadha Bavana

- Karma done becomes karma Phalam is the law of the world.
- Karmas done undergo transformation in time according to the laws of the world.
- Lord is manifestation of the world, so the consequences are coming from Lord only.
- Every experience I undergo in my life is my own Karma Phalam given to me by God.
- Mind with Isvara Prasada Bavana enjoys peace and tranquillity.

Benefits of Karma Yoga

Samatvam

Joy in Action

Fulfillment

- Purification of mind and respect for values (Chitta Shuddhi)
- Divine Virtues (Samskara) increase.

- Practice of Karma Yoga protects one from fear.

Verse 41 :

व्यवसायात्मिका बुद्धिः
एकेह कुरुनन्दन ।
बहुशाखा ह्यनन्ताश्च
बुद्ध्योऽव्यवसायिनाम् ॥ २-४१ ॥

**vyavasāyātmikā buddhih
ēkēha kurunandana |
bahuśākhā hyanantāśca
buddhayō'vyavasāyinām || 2-41 ||**

Here, O Joy of the Kurus (Kurunandana) there is but a single pointed determination; many-branched and endless are the thoughts of the irresolute.

- Vyavasayatmika Buddhi means unwavering, clear understanding about the goals of life and the means.
- Karma Yoga – to purify mind, get Jnanam, become free.
- Others are confused.

Verse 42, 43, 44 :

यामिमां पुष्पितां वाचं
प्रवदन्त्यविपश्चितः ।
वेदवादरताः पार्थ
नान्यदस्तीति वादिनः ॥ २-४२ ॥

yāmimāṃ puṣpitāṃ vācaṃ
pravadantya vipaścitaḥ |
vēdavādaratāḥ pārtha
nānyadastīti vādinaḥ || 2-42 ||

Flowery speech is uttered by the unwise, taking pleasure in the eulogising words of Vedas, O Partha, saying, there is nothing else. [Chapter 2 – Verse 42]

कामात्मानः स्वर्गपराः
जन्मकर्मफलप्रदाम् ।
क्रियाविशेषबहुलां
भोगैश्वर्यगतिं प्रति ॥ २-४३ ॥

kāmātmānaḥ svargaparāḥ
janmakarmaphalapradām |
kriyāviśēṣabahulāṃ
bhōgaiśvaryagatiṃ prati || 2-43 ||

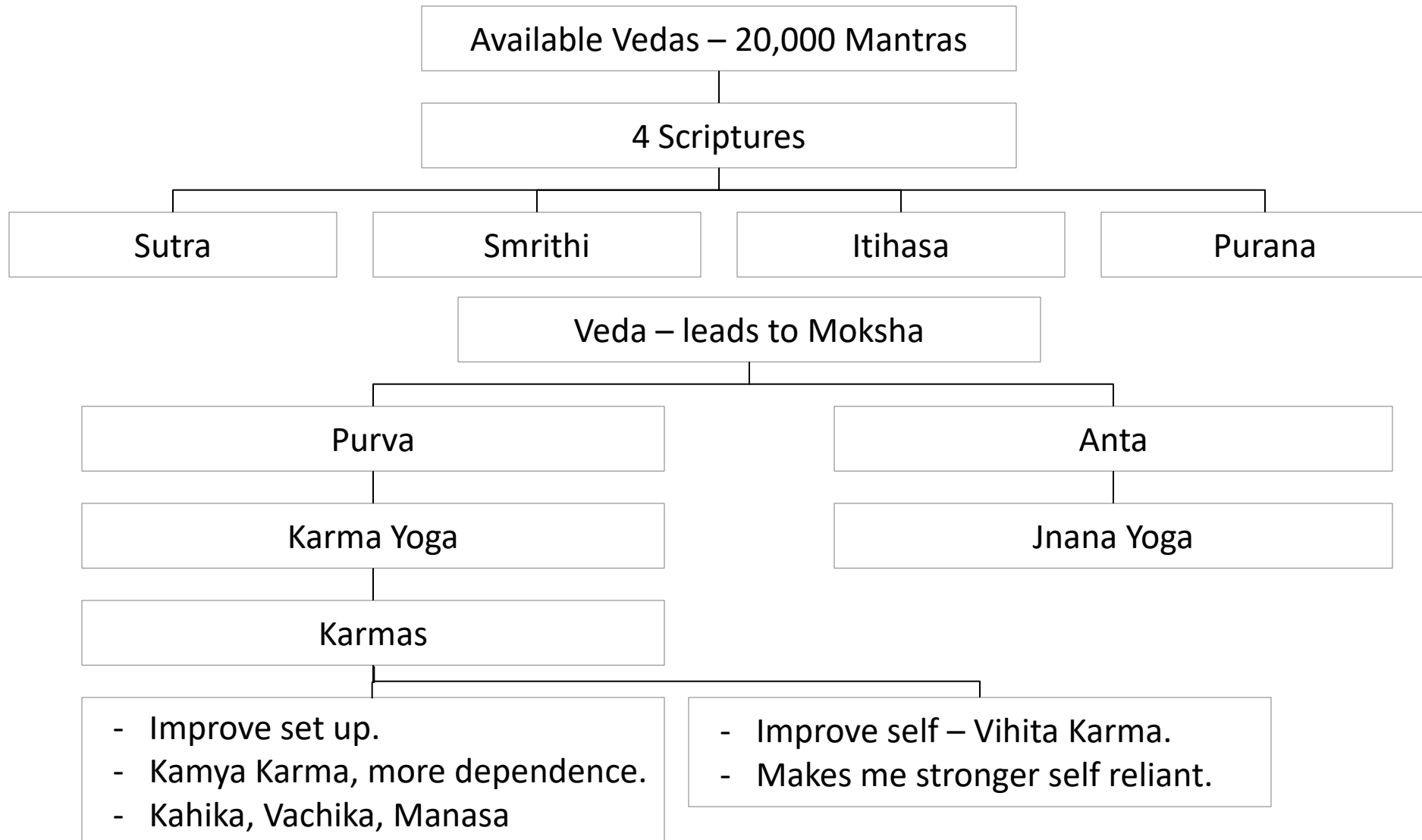
Full of desires, having heaven as their goal, they utter flowery words, which promise new birth as the reward of their actions, and prescribe various specific actions for the attainment of pleasure and lordship. [Chapter 2 – Verse 43]

भोगैश्वर्यप्रसक्तानां
तयापहृतचेतसाम् ।
व्यवसायात्मिका बुद्धिः
समाधौ न विधीयते ॥ २-४४ ॥

bhōgaiśvaryaprasaktānāṃ
tayāpahṛtacētasām |
vyavasāyātmikā buddhiḥ
samādhau na vidhīyatē || 2-44 ||

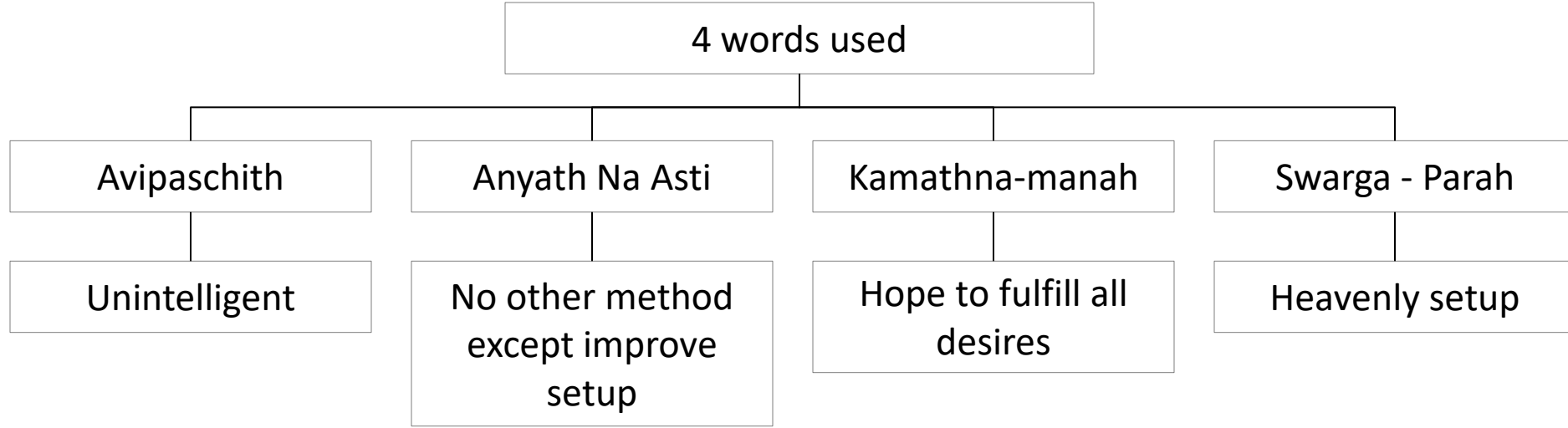
For, those who cling to joy and lordship, whose minds are drawn away by such teaching, are neither determinate and resolute nor are they fit for steady meditation and samadhi. [Chapter 2 – Verse 44] 50

- The way of worldly life.



- In 3 verses – 42, 43, 44, Lord Krishna condemns the people who are addicted to Kamya Karma.
- They are interested in material benefits and not self knowledge. This is Maya.

- Dependence on external factors leads to bondage. Dependence on myself is safe.
- Karmis are embodiment of infinite desires.



Verse 45 – 53 : Key to Yoga

Verse 45 :

त्रैगुण्यविषया वेदाः
निस्त्रैगुण्यो भवार्जुन ।
निर्द्वन्द्वो नित्यसत्त्वस्थः
निर्योगक्षेम आत्मवान् ॥ २-४५ ॥

traiguṇyaviṣayā vēdāḥ
nistraiguṇyō bhavārjuna |
nirdvandvō nityasattvasthaḥ
niryōgakṣēma ātmavān || 2-45 ||

The Vedas deal with the three attributes; be you above these three attributes (gunas), O Arjuna, free yourself from the pairs of opposites, and ever remain in the sattva (goodness), freed from all thoughts of acquisition and preservation, and be established in the Self. [Chapter 2 – Verse 45]

a) Trigunya Vishaya :

- Materialistic goals – fall within 3 Gunas, Sattva, Rajas, Tamas.
- 14 Lokas come under Kamya Karmas.
- These are uncontrollable, unpredictable, unsustainable.
- They tempt and addict you.

b) Turn away from kamya Karma to Vihita Karma – Pancha Mahayagya for self improvement and refinement.

c) Nirdvandvah :

- Be free from pair of opposites – Pleasure – Pain, Heat – Cold, Gain – Loss, Victory – Defeat, Honour – Dishonour, Praise, Censure.

Nirdvandah :

- Means enjoying a mind which can accept plus and minus in a setup.

Niryogakshema Bava :

- Yoga means acquisition, possession.
- Kshema – means presentation, maintenance.
- Once you are involved in acquiring and preserving, there is no time for spiritual study.
- Karma Yogi reduces yoga – Kshema activities and tries to find security in himself.
- Insecurity is a feeling in the mind, false sense born of ignorance.

Atmavan Bhava :

- Be alert and Vigilant, establish more in yourself.
- Dependence is pain, independence is Ananda.

Verse 46 :

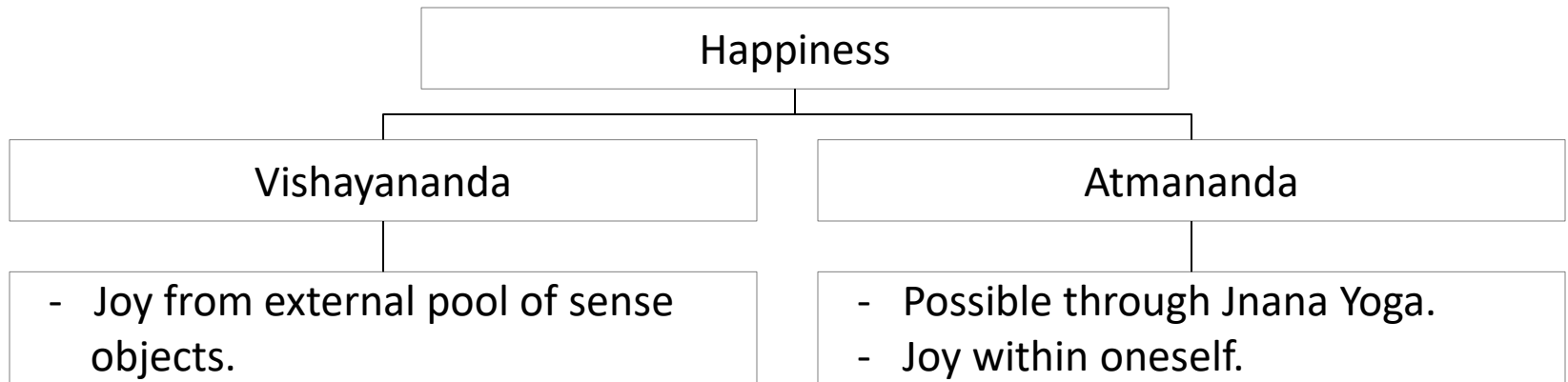
यावानर्थ उदपाने
सर्वतः सम्प्लुतोदके ।
तावान्सर्वेषु वेदेषु
ब्राह्मणस्य विजानतः ॥ २-४६ ॥

yāvānarta udapānē
sarvataḥ samplutōdakē |
tāvān sarvēṣu vēdēṣu
brāhmaṇasya vijānataḥ || 2-46 ||

To the brahmana who has known the Self, all the Vedas are of as much use as is a reservoir of water in a place where there is flood everywhere. [Chapter 2 – Verse 46]

- What will happen when you follow Karma Yoga?
- One will develop interest in Jnana Yoga and discover perennial Atmananda.

Pool of Pure Water	Huge lake of Pure Water
Serves limited purpose	Can be used for irrigation etc.



- To that Brahmana who has known the self, all Vedas (Karma Khanda) are like a reservoir of water in a place where there is flood.

Verse 47 :

कर्मण्येवाधिकारस्ते
मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूः
मा ते सङ्गोऽस्त्वकर्मणि ॥ २-४७ ॥

karmaṇyēvādhikāraṣṭē
mā phalēṣu kadācana |
mā karmaphalahēturbhūḥ
mā tē saṅgō'stvakarmani || 2-47 ||

Thy right is to work only, but never to its fruits; let not the fruit of action be thy motive, nor let thy attachment be to inaction. [Chapter 2 – Verse 47]

a) Karmanya eva Adhikara Aste :

- Humanity has a freewill or choice in the type of action.
- As Karta have choice. (Not available for plants, animals).
- Once action is done, it becomes part of creation, it is subject to laws of creation, it is subject to laws of creation. (Known, unknown).
- Karma gets converted to Karma Phalam.
- We can contribute to our future not control over future.
- Our effort is one of the factors that influence the future.

b) Maaphaleshu Kadachana :

- Not controlling factor for the result of action. Future not dependent on my desire alone.
- As Boktha I have no choice of Phalam, may I not control karma Phalam.

c) Ma Karmaphala Hetur Bhauh :

- May I not take to inaction, without action I cannot grow in life.
- This is the principle of Karma Yoga.

Verse 48 :

योगस्थः कुरु कर्माणि
सङ्गं त्यक्त्वा धनञ्जय ।
सिद्ध्यसिद्ध्योः समो भूत्वा
समत्वं योग उच्यते ॥ २-४८ ॥

yōgasthaḥ kuru karmāṇi
saṅgaṃ tyaktvā dhanañjaya ।
siddhyasiddhyōḥ samō bhūtvā
samatvaṃ yōga ucyatē || 2-48 ||

Perform action O Dhananjaya, abandoning attachment, being steadfast in yoga, and balanced in success and failure. “Evenness of mind is called Yoga.” [Chapter 2 – Verse 48]

What is purpose of Karma Yoga?

- To learn from life’s experiences.
- The more I depend on external factors, more problems I face.
- The more I depend on myself, the more freedom I enjoy.
- This lesson I can learn only if I have a non-reacting mind.

a) Samatvam :

- Maintenance of non-reacting mind is the principle.

b) Yogasthah :

- Means Samatvam, equipoise, mental balance.

c) Karmani Kuru :

- Remaining in mental balance, do all your actions.

d) Sangam Tyaktva :

- Giving up Anxiety and worry regarding future.

Worrying	Planning
<ul style="list-style-type: none">- Happens in you without taking your permission.- Mechanical, automatic action.	<ul style="list-style-type: none">- Deliberate action, you choose to do.

- Here Sangam refers to obsession with the future which must be given up because future is not under your control.
- Make best use of present and learn to enjoy Karma itself.
- Accept all types of result. God is never unjust.

What is Yoga?

- Samatvam yoga Uchyate.
- Evenness of mind is called yoga.
- Remaining balanced in success and failure is yoga.

Verse 49 :

दूरेण ह्यवरं कर्म
बुद्धियोगाद्धनञ्जय ।
बुद्धौ शरणमन्विच्छ
कृपणाः फलहेतवः ॥ २-४९ ॥

dūrēṇa hyavaraṃ karma
buddhiyōgād dhanañjaya ।
buddhau śaraṇam anviccha
kṛpaṇāḥ phalahētavaḥ ॥ 2-49 ॥

Far lower than the yoga of wisdom is action, O Dhananjaya. Seek thou refuge in wisdom; wretched are they whose motive is the fruit. [Chapter 2 – Verse 49]

Karmi	Karma Yoga
<ul style="list-style-type: none">- Always under tension.- Has no proper attitude.- Concerned with fruits only.- Inferior.- Leads to bondage.	<ul style="list-style-type: none">- Does Karma with proper attitude (Ishvara Arpana and Prasada Bavana).- Mind not disturbed by thought of results.- Superior.- Leads to Moksha.

- Perform action by seeking refuge in wisdom.
- Nature of Karma Yoga over.

Verse 50 – 53 : Karma Yoga – Phalam

Verse 50 :

बुद्धियुक्तो जहातीह
उभे सुकृतदुष्कृते ।
तस्माद्योगाय युज्यस्व
योगः कर्मसु कौशलम् ॥ २-५० ॥

buddhiyuktō jahātīha
ubhē sukṛtaduṣkṛtē |
tasmād yōgāya yujyasva
yōgaḥ karmasu kauśalam || 2-50 ||

Endowed with the wisdom of evenness of mind, one casts off in this life both good deeds and evil deeds; therefore, devotee yourself to yoga. Skill in action is yoga. [Chapter 2 – Verse 50]

Benefits :

- Joy or happiness you get in performance of action itself. Happy in the present itself rather than when unpredictable results come.
- Derive full satisfaction as Karmas are done as dedication to God.
- Purification of mind because of Ishvara Sambandha, embodiment of all virtues.
- Prepares mind for Vedanta, starts strengthening the self through self knowledge which is the only way for Moksha.
- I can be strong only by discovering my higher nature. Karma Yogi becomes released from Papam and Punyam, a Mukta Purusha.

What is Yoga?

- Yoga Kamasu Kausalam.
- Skill in action is Yoga.
- To use action as a means of liberation from action, is Yoga.

Verse 51 :

कर्मजं बुद्धियुक्ता हि
फलं त्यक्त्वा मनीषिणः ।
जन्मबन्धविनिर्मुक्ताः
पदं गच्छन्त्यनामयम् ॥ २-५१ ॥

karmajam buddhiyuktā hi
phalam tyaktvā manīṣiṇaḥ |
janmabandhavinirmuktāḥ
padam gacchantyanāmayam || 2-51 ||

The wise, possessed of knowledge, having abandoned the fruits of their actions and freed from the fetters of birth, go to the state which is beyond all evil. [Chapter 2 – Verse 51]

- Karma Yogi attains Moksha, Vinirmukta Padam.
- He does not depend on anything external.
- Free from rebirth.

Verse 52 :

यदा ते मोहकलिलं
बुद्धिर्व्यतितरिष्यति ।
तदा गन्तासि निर्वेदं
श्रोतव्यस्य श्रुतस्य च ॥ २-५२ ॥

yadā tē mōhakalilaṁ
buddhirvyatitariṣyati |
tadā gantāsi nirvēdam
śrōtavyasya śrutasya ca || 2-52 ||

When your intellect crosses the mire of delusion, you shall attain to indifference as to what has been heard and what is yet to be heard. [Chapter 2 – Verse 52]

What is the transformation? Which comes to a Karma Yogi?

- Karma Yogi crosses “Moha” – Delusion.
- Every human being is a mixture of matter and spirit, Atma and Anatma.
- Giving too much importance to matter – Anatma is Moha.
- When cloud of delusion goes, Viveka dawns.
- This results in giving up material pursuit for the sake Jnanam.
- Delusion means identification of body and mind as the self.

Verse 53 :

श्रुतिविप्रतिपन्ना ते
यदा स्थास्यति निश्चला ।
समाधावचला बुद्धिः
तदा योगमवाप्स्यसि ॥ २-५३ ॥

śrutivipratipannā tē
yadā sthāsyati niścalā |
samādhāvacalā buddhiḥ
tadā yōgam avāpsyasi || 2-53 ||

When your intellect, though perplexed by what you have heard, shall stand immovable and steady in the Self, then you shall attain Self-Realisation. [Chapter 2 – Verse 53]

- When the intellect is steady and balanced, then one can attain self – realisation.
- Moksha means presence or absence of things does not disturb me.
- I can handle the pairs of opposite experiences in life, without losing balance.
- When you abide in Viparya Rahita Jnanam, complete knowledge without confusion of the self, in the Atma, life becomes a sport you can enjoy.

3 Stages of Gaining Atma Jnanam

Samadou Staasyati

Sravanam

- Sravanam when person Abides in self knowledge.

Achalat Vapsyasi

Mananam

- Knowledge not disturbed by doubt.

Nishchala

Nididhyasanam

- Knowledge undisturbed by habitual misconceptions.
- Done in meditation.

- I gain the knowledge of my higher nature which is ever free, independent and full, which does not depend on any external factors or support.
- Spirituality is holding on to something that is permanent and reliable and well fixed like Atma.
- Before entering the flow of life, hold on to Atma – Bagawan.
- We should not loose our balance in life's situations of ups and downs by holding on to Atma.
- Moksha does not mean rejecting the world, money, fame.
- Karma Yoga Phalam topic concluded here which is Jnana Yoga and Moksha.
- Self realisation is when the intellect stands steady in the self unmoved by the experiences in life.

Verse 54 :

अर्जुन उवाच ।
स्थितप्रज्ञस्य का भाषा
समाधिस्थस्य केशव ।
स्थितधीः किं प्रभाषेत
किमासीत ब्रजेत किम् ॥ २-५४ ॥

arjuna uvāca
sthitaprajñasya kā bhāṣā
samādhisthasya kēśava ।
sthitadhīḥ kiṁ prabhāṣēta
kim āsīta vrajēta kim || 2-54 ||

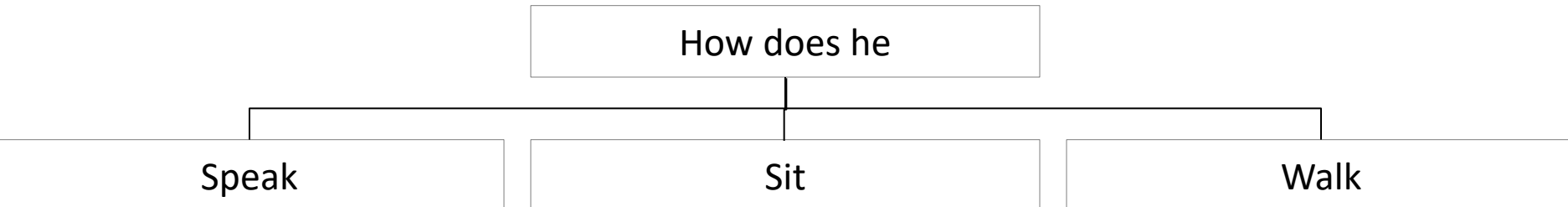
Arjuna Said : What, O Kesava, is the description of him who has steady wisdom and who is merged in the superconscious state? How does one of steady wisdom speak, how does he sit, how does he walk?
[Chapter 2 – Verse 54]

Sthitaprajnasya Lakshanam :

- Indicators of self realised person. (Verse 54 – 72)

Arjuna asks :

- What is the description of a man of wisdom (Jnani), who is merged in the superconscious state?



- A person who has gone through Karma Yoga, Jnana Yoga successfully is called a man of wisdom – “Sthitaprajna” or “Samadhisthaya”, one who abides in his higher nature called Atma.
- Krishna says, nothing to do with external personality but only with inner personality, change in mental make up, in your perspective, in the way you respond to life's challenges.

Verse 55 : Important Sloka

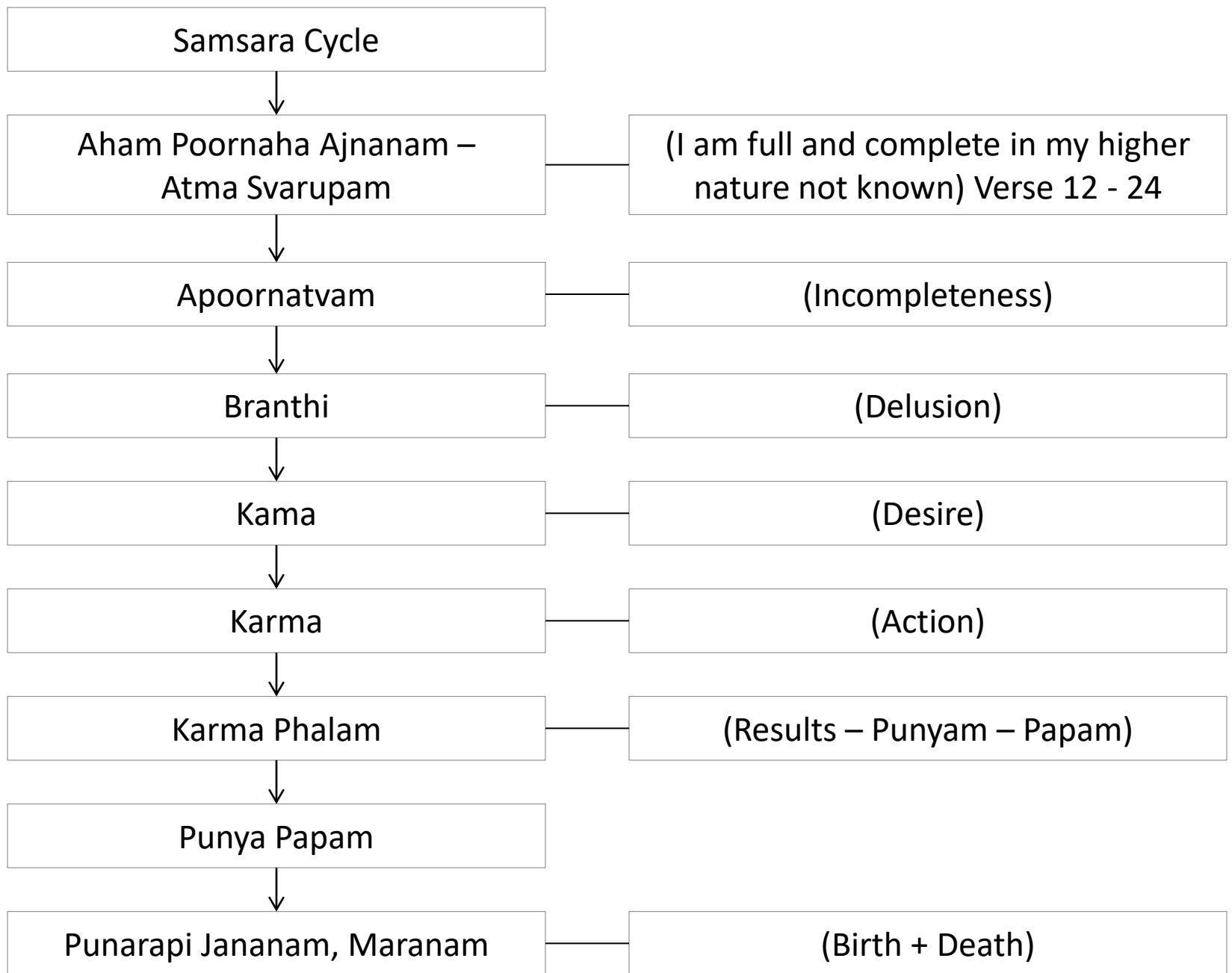
श्रीभगवानुवाच ।
 प्रजहाति यदा कामान्
 सर्वान्पार्थ मनोगतान् ।
 आत्मन्येवात्मना तुष्टः
 स्थितप्रज्ञस्तदोच्यते ॥ २-५५ ॥

śrībhagavānuvāca
 prajahāti yadā kāmān
 sarvān pārtha manōgatān ।
 ātmanyēvātmanā tuṣṭaḥ
 sthitaprajñastadōcyatē || 2-55 ||

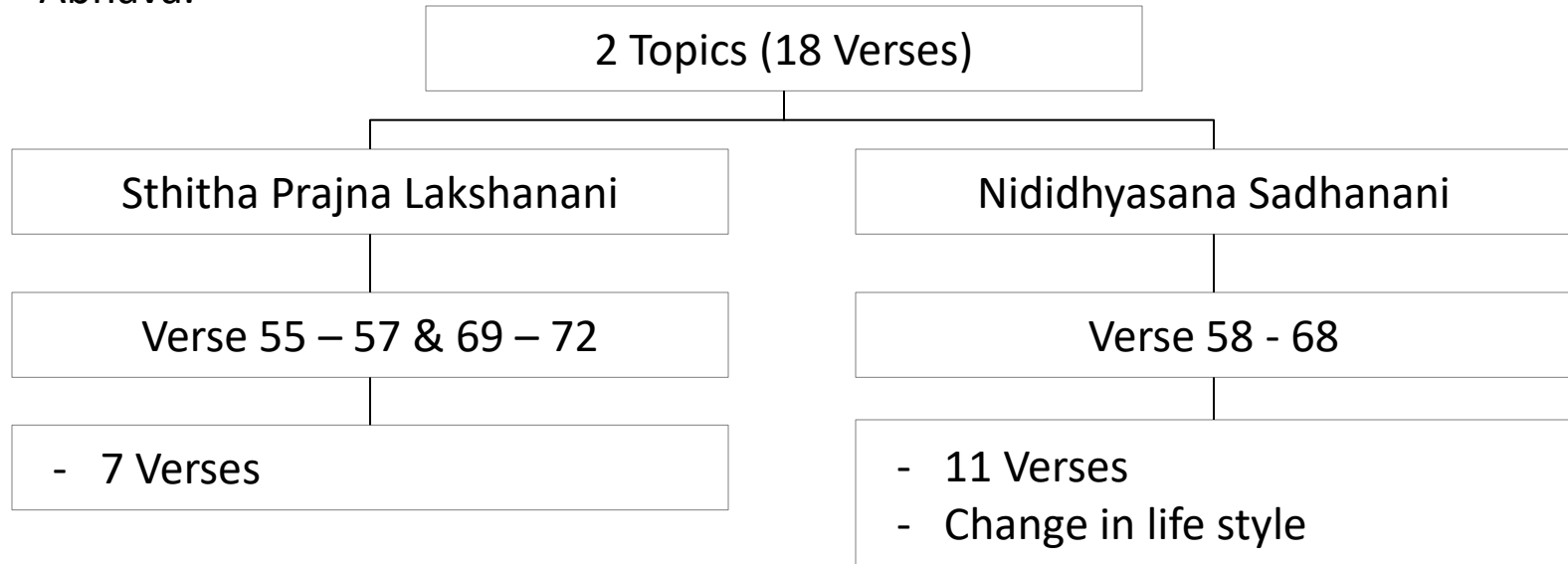
The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom. [Chapter 2 – Verse 55]

- What is the nature of a Sthithaprajna or Jnani?
- What is Samsara, what is human bondage, what is Moksha, inner freedom?

- According to Vedanta, we all have a real higher nature which is Poornatvam, Poorna Atma, full and complete, does not lack anything.
- Completeness is our Svaroopam but we are ignorant of our higher nature.
- All of us have Atma Poornatva Ajnanam, called ignorance.
- Ignorance leads to misconception, I am incomplete by myself.
- I want very many things in life and am missing many things, called Appornatva Branthi.
- I never accept as I am and want to improve my image by acquisitions, called Kama and Karma.
- Karma leads to Punya, Papam as I compromise with values.
- We accumulate Karma Phalam which cannot be exhausted in one Janma.
- One dies with unfulfilled desires and gets born again.
- Get Atma Jnanam, remove Avidya and become Stirapragya.
- When Apporna Nivritti takes place, Kama, Karma, Phalam goes.
- Karma account nill, Jnani does as Poorna Purusha.



- All our spiritual study is for recognising Poorna Atma Svaroopam and drive away Appornatva Jnanam.
- No rebirth and death cycle, Samsara wiped out, becomes Jeevan Muktha.
- Moksha = Avidya, Apoornatvam, Kama, Karma, Karma Phalam, Janma Marana Chakra Abhava.



Verse 55 :

- Sutra Sloka, Seed Sloka.
- Elaborated in verse 56 – 72.

Atmani eva Athmana Santushtaha :

- The greatest advantage of spiritual knowledge is that :
I have self acceptance, I am full and complete with myself as I am.
- Jnani knows postponed fulfillment never comes.

- Thustah means contended, satisfied, fulfilled, not with the status in the society, but satisfied with ones Atma.
- Recognition of self worth is Moksha.
- Discovered ones higher nature Atmana, by oneself with the help of Atma Jnanam.
- Because of self satisfaction, other things become consequences.

4 Interactions

I am ok,
you are not ok

You are ok,
I am not ok

I am not ok,
you are not ok

I am ok,
you are ok

- Moksha
- Poornatvam

Jnanis title given by Krishna is

Sthitha Prajna

Guna Teeta

Kshetrajna

Para Bakta

Chapter 2

Chapter 14

Chapter 13

Chapter 12

- By becoming Jnani, a person has not changed the world.
- Benefits a Jnani gains is through his knowledge.

Verse 56 :

दुःखेष्वनुद्विग्नमनाः
सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः
स्थितधीर्मुनिरुच्यते ॥ २-५६ ॥

duḥkhēṣvanudvignamanāḥ
sukhēṣu vigataspr̥haḥ ।
vītarāgabhayakrōdhaḥ
sthitadhīrmunirucyatē || 2-56 ||

He, whose mind is not shaken up by adversity, and who, in prosperity does not hanker after pleasures, who is free from attachment, fear and anger is called a Sage of stead Wisdom. [Chapter 2 – Verse 56]

- Jnanis transformation is internal.
- Thoroughly understands the world,.
- Depends on himself more and more.
- Has the mental balance to face the onslaught, unfavourable situations.
- Even if mind is disturbed, he will not violate Dharma, keep his life within limits of Dharma.

Vita – Free from :

a) Kama :

- Things not possessed by him.

b) Raaga :

- Attachment to objects, beings possessed.

c) Bhaya :

- Fear proportional to Raaga.

d) Krodha :

- Anger.
- As Vedanta is understood more and more Raaga, Bayam, Krodah will come down.
- He is not shaken by Adversity, does not hanker after pleasures, free from attachment, anger and fear is called a sage of steady wisdom.

Verse 57 :

यः सर्वत्रानभिस्नेह
स्तत्तत्प्राप्य शुभाशुभम् ।
नाभिनन्दति न द्वेष्टि
तस्य प्रज्ञा प्रतिष्ठिता ॥ २-५७ ॥

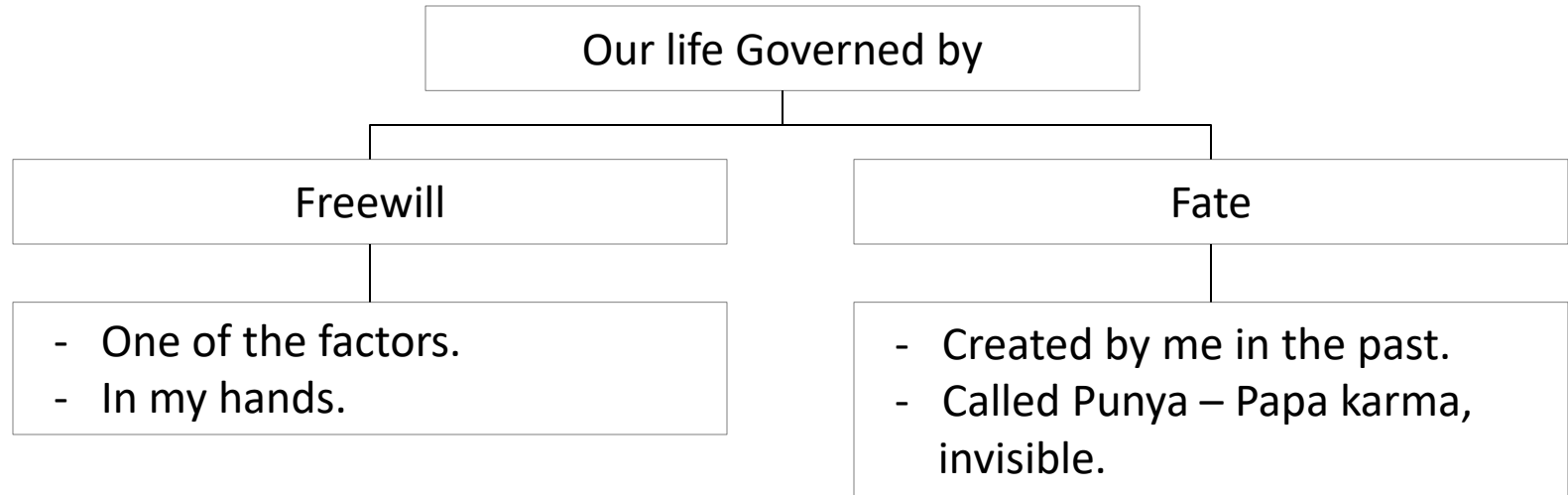
yaḥ sarvatrānabhisnēhah
tat tat prāpya śubhāśubham |
nābhinandati na dvēṣṭi
tasya prajñā pratiṣṭhitā || 2-57 ||

He, who is every where without attachment, on meeting with anything good or bad, who neither rejoices nor hates, his wisdom is fixed. [Chapter 2 – Verse 57]

Jnani :

- Is everywhere without attachment, in good and bad situations, neither hates or rejoices, fixed in his wisdom.

Love	Attachment
<ul style="list-style-type: none"> - Does not emotionally depend on others. - Sneha 	<ul style="list-style-type: none"> - Depends on others. - Abhisneha



- Life full of opposite experiences.
- Jnani has got Samatvam.

a) Na – Abhinandati :

- Not too much happy.

b) Na Dveshty :

- Not too much hatred.

c) Tasya Pragya Pratishtita :

- Jnani is well established in wisdom.

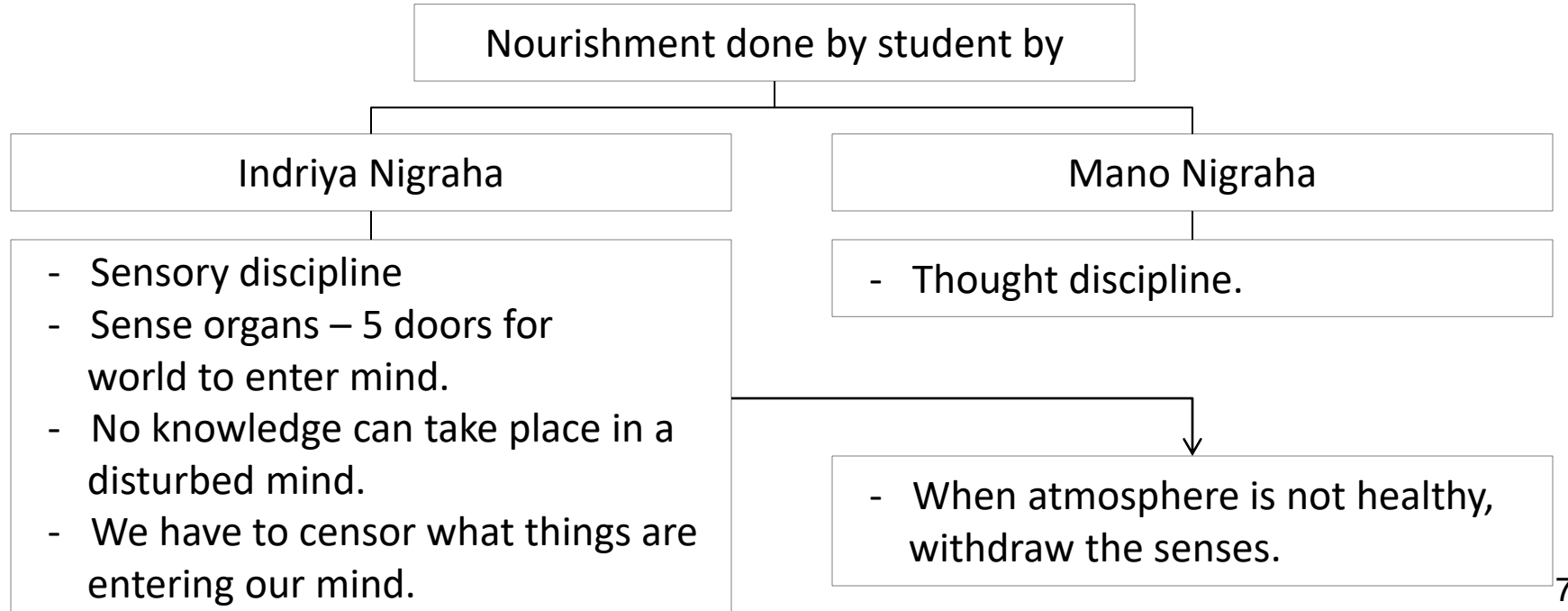
Verse 58 :

यदा संहरते चायं
कूर्मोऽङ्गानीव सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यः
स्तस्य प्रज्ञा प्रतिष्ठिता ॥ २-५८ ॥

yadā saṁharatē cāyaṁ
kūrmō'ṅgānīva sarvaśaḥ ।
indriyāṇīndriyārthē'bhyah
tasya prajñā pratiṣṭhitā || 2-58 ||

When like the tortoise, which withdraws its limbs from all sides, he withdraws his senses from the sense objects, then his wisdom becomes steady. [Chapter 2 – Verse 58]

- Jnani withdraws his senses from the sense objects like the tortoise which withdraws its limbs from all sides when there is threat to its life.
- Guru plants the wisdom in the students mind.



Verse 58 – 68 :

What is Sthira Prajna Sadhanani?

- Process of assimilation, digestion, internalisation.



Indriya Nigraha :

- Through Jnana Indriyas one acquires knowledge and experience from the world.
- From Karma Indriyas, one responds to the experiences.
- 10 Sense Organs are called Bahya Karnani, external instruments.

Mano Nigraha :

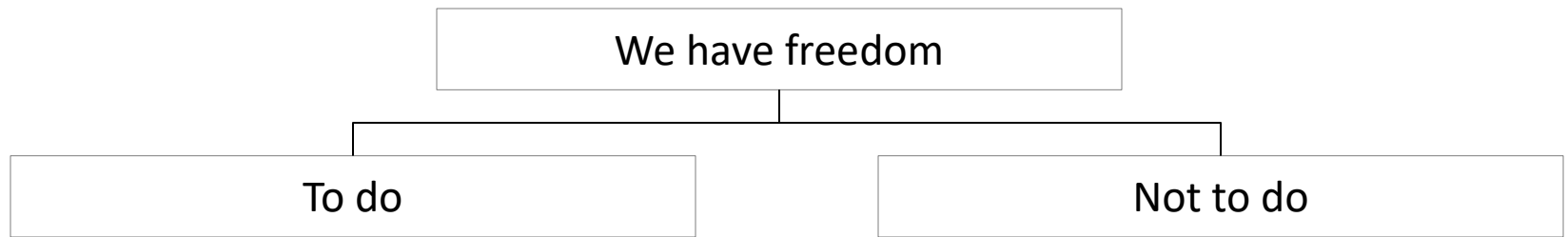
- Mastering and managing the mind (Antahkaranam) and thoughts.
- All problems like Anger, hatred, jealousy, joy, sorrow, happiness are a bunch of thoughts happening without our permission.

Nididhyasanam :

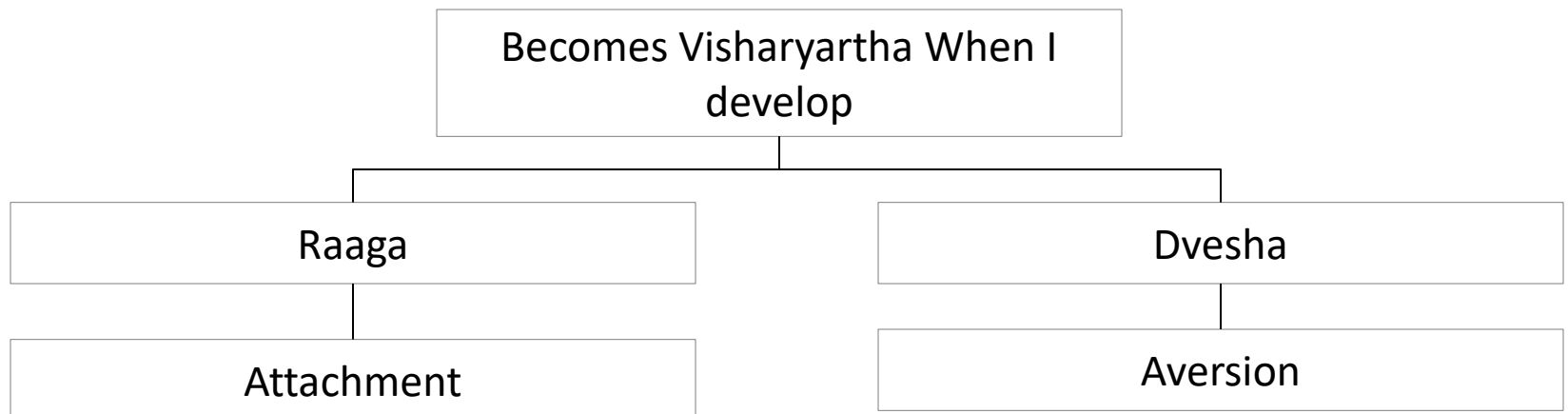
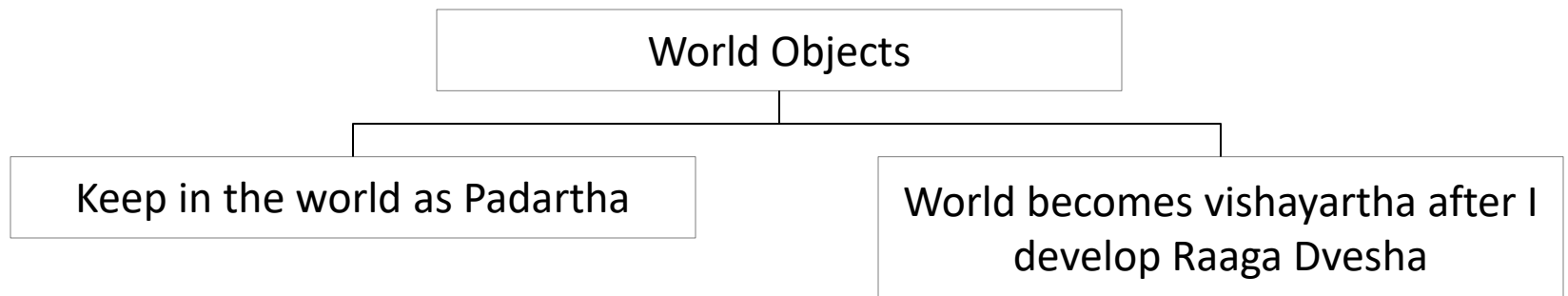
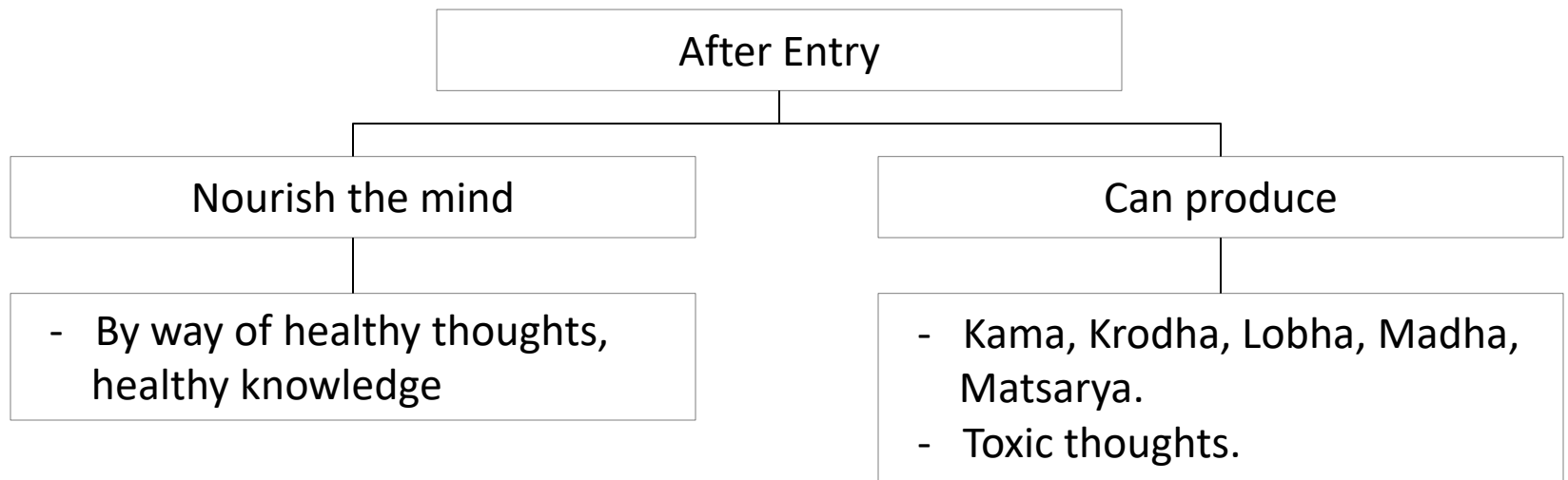
- Dwelling on the teaching and removing old thinking pattern.

Indriyah Nigraha :

- Sense organs are our instruments and we have our freewill and freedom to use them, the way we want.
- Animals actions are programmed.



- Scripture says, you are free only when you can do and have the freedom to say no.
- Mind gives a lot of arguments and you become an addict and a slave.
- Constantly assert you have the 2 fold freedom.
- Need to have mastery over 2 instruments – Sense Organs and mind to accomplish anything in life.
- World – consisting of Shabda, Sparsa, Rupa, Rasa, Gandha Prapanncha enters our mind through 5 gateways, doors.



Yatha Samharathe cha Ayam :

- Intelligent seeker restrains his sense organs whenever he feels that the object can enslave him by attachment or hatred, like a tortoise which withdraws the heads and the limbs.

Thasya Pragya Pratishtita :

- A person who withdraws his sense organs from addictions has undisturbed mind which can absorb the wisdom faster.

Verse 59 :

विषया विनिवर्तन्ते
निराहारस्य देहिनः ।
रसवर्जं रसोऽप्यस्य
परं दृष्ट्वा निवर्तते ॥ २-५९ ॥

viṣayā vinivartantē
nirāhārasya dēhinaḥ ।
rasavarjaṃ rasō'pyasya
paraṃ dṛṣṭvā nivartatē || 2-59 ||

The objects of the senses turn away from the abstinent man leaving the longing (behind); but his longing also leaves him upon seeing the Supreme. [Chapter 2 – Verse 59]

Mechanism of internal freedom explained here :

a) Vishaya Vinivartante :

- Freedom from sensory addiction is possible.

b) Niraaharahasya Dehinaha :

- When a seeker shifts or restrains his sense organs from the addicted objects.

c) Rasa Varjam Rasah Api Asya :

- Longing, addiction in potential form remains.
- When will the addiction go away?

d) Param Drishtva Nivartate :

- Lingering addiction goes away when he dwells upon the scriptural teaching and attains wisdom.
- The freedom to say yes or no is within him not only with regard to objects but also with people.
- If I can get this freedom then the world can't threaten me.
- I am the master, swami. I discover my self dependence and my own free nature, (Param) higher nature of mine.

Verse 60 :

यततो ह्यपि कौन्तेय
पुरुषस्य विपश्चितः ।
इन्द्रियाणि प्रमाथीनि
हरन्ति प्रसभं मनः ॥ २-६० ॥

yatatō hyapi kauntēya
puruṣasya vipaścitaḥ ।
indriyāṇi pramāthīni
haranti prasabhaṁ manaḥ || 2-60 ||

The turbulent senses, O son of Kunti, do violently carry away the mind of a wise man, though he (may) be striving to control them. [Chapter 2 – Verse 60]

- The turbulent senses do violently carry away the mind of a wise man.
- Mastery over sense organs is not easy.
- Vows, Vratams are prescribed for sense mastery.
- It asserts our freedom.
- It is difficult for a Jnani also who has received Vedantic knowledge.

a) Vi Pashchitah Purushasya :

- Even after Sravanam, Mananam, Jnani struggles to control sense organs.

b) Indriyani Pramathihi :

- Sense organs are powerful and turbulent and can churn the mind like a Karandi / Mattuhu.

c) Manaha Prasabham haranthi :

- Sense organs drag the mind to their fields.
- What happiness is possible when I am a slave of my own senses.
- Make sure you don't allow the sense organs to control you.

Verse 61 :

तानि सर्वाणि संयम्य
युक्त आसीत् मत्परः ।
वशे हि यस्येन्द्रियाणि
तस्य प्रज्ञा प्रतिष्ठिता ॥ २-६१ ॥

tāni sarvāṇi saṁyamya
yukta āsīta matparaḥ |
vaśe hi yasyēndriyāṇi
tasya prajñā pratiṣṭhitā || 2-61 ||

Having restrained them all, He should sit steadfast intent on Me; his wisdom is steady whose sense are under control. [Chapter 2 – Verse 62]

a) Thani Sarvani Samyamya :

- Assert your freedom. Because,

b) Yasya Indriyam Vashe Varthantha :

- Whoever is master of Sense organs will be master of mind also.
- One who has censored sense organs will not allow entry of unwanted things from the world to enter his mind.

c) Thasya Pragya Pratishtita :

- In an undisturbed mind, Atma Vidya gets converted to steady wisdom.

Verse 62 :

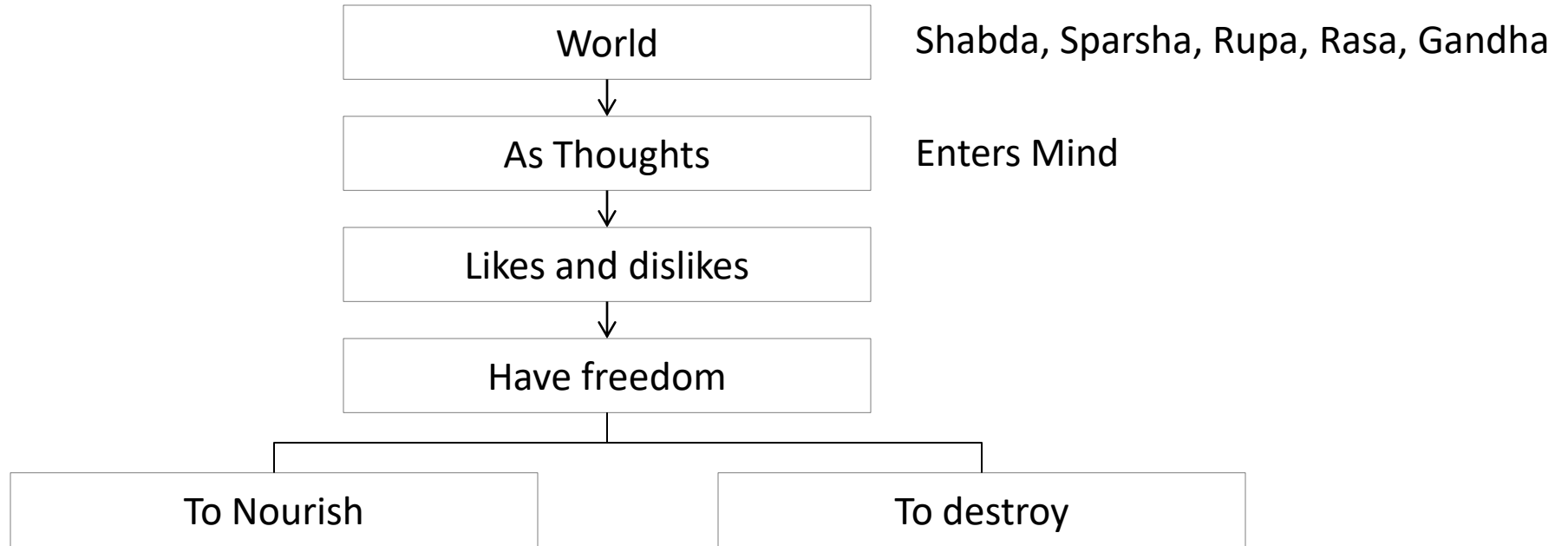
ध्यायतो विषयान्पुंसः
सङ्गस्तेषूपजायते ।
सङ्गात्सञ्जायते कामः
कामात्क्रोधोऽभिजायते ॥ २-६२ ॥

dhyāyatō viṣayān puṁsaḥ
saṅgastēṣūpajāyatē ।
saṅgāt sañjāyatē kāmāḥ
kāmat krōdhō'bhijāyatē || 2-62 ||

When a man thinks of objects, attachment for them arises; from attachment desire is born; from desire arises anger... [Chapter 2 – Verse 62]

Mano Nigraha :

3rd Discipline (Thought Discipline) : Verse 62 - 66



a) Sangha :

- Fancy – Weak and feeble, like plant or seedling.

b) Becomes Desire :

- By repeated thinking – “Dhyayato” → Full grown tree.

c) We are forced to fulfill desire → Kama forces Karma.

- Acquire object, visit places, strike a relationship.

d) Desire leads to addiction.

- Krishna says nourish all healthy desires.

a) Dhyayato Vishayan Pumsah :

- When the world of objects and people enter the mind, the mind develops a desire to **dwell on them.**

b) Sanghat Samjayate Kamat :

- When a person meditates on an object again and again, fancy “Sangha” gets converted to desire – “Kama”.

1st	- It is Nice
2nd	- Worth Possessing
3rd	- I want it
4th	- Without that, I can't live (Obsession)

If I get the Object	If I don't get
- Greed develops	- Krodha – Anger - Helpless, intolerable.

Verse 63 :

क्रोधाद्भवति सम्मोहः
सम्मोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद् बुद्धिनाशः
बुद्धिनाशात्प्रणश्यति ॥ २-६३ ॥

krōdhādbhavati sammōhaḥ
sammōhāt smṛtīvibhramaḥ |
smṛtibhramśād-buddhināśah
buddhināśāt praṇaśyati || 2-63 ||

From anger comes delusion; from delusion, loss of memory; from loss of memory, the destruction of discrimination; from destruction of discrimination, he perishes. [Chapter 2 – Verse 63]

a) Krodhat Bavati Sammohah :

- When the mind is turbulent in anger, thinking and discrimination are taken as hostage because of delusion. (Like computer virus which has affected the memory).
- Wisdom of Gita stored in the intellect, is not accessible.

b) Smriti Bramsat :

- Forgetfulness of Sastra.

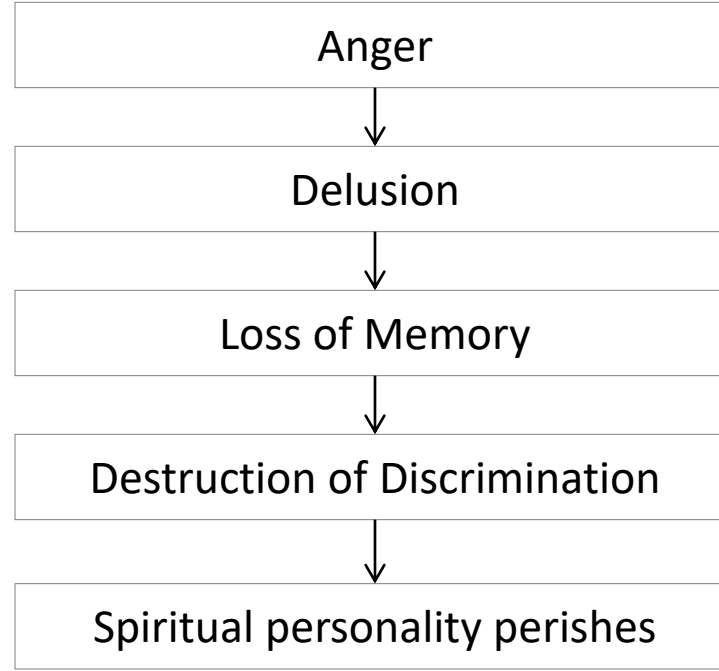
c) Buddhih Nasa :

- Learning is lost.

d) Viveka Sakti Pranashyati :

- Spiritual personality is lost.

Ladder of fall



Verse 64 :

रागद्वेषविमुक्तैस्तु
विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा
प्रसादमधिगच्छति ॥ २-६४ ॥

**rāgadvēṣaviyuktaistu
viṣayānindriyaiścaraṇaḥ ।
ātmavaśyairvidhēyātmā
prasādamadhigacchati || 2-64 ||**

But the self-controlled man moving among objects with his senses under restraint and free from both attraction and repulsion, attains peace. [Chapter 2 – Verse 64]

Who attains peace?

- A self controlled man, moving amongst objects, with senses under control, free from attraction and repulsion, attains peace.

a) Atmavaso Indriya :

- May your sense organs listen to your commandments.

b) Ragha Dvesha Viyukthe :

- Be alert and see that they do not develop likes and dislikes.

c) Vishayancharan :

- May you move about in the world.

d) Vidhe Atma :

- Self controlled, not Raaga Dvesha controlled.

e) Prasadam Athigachhati :

- Mind enjoys calmness and available for Vedantic meditation.

Verse 65 :

प्रसादे सर्वदुःखानां
हानिरस्योपजायते ।
प्रसन्नचेतसो ह्याशु
बुद्धिः पर्यवतिष्ठते ॥ २-६५ ॥

prasāde sarvaduḥkhānām
hānirasyopajāyate |
prasannacetaso hyāśu
buddhiḥ paryavatiṣṭhate || 2-65 ||

In that peace all pains are destroyed; for, the intellect of the tranquil minded soon becomes steady.
[Chapter 2 –Verse 65]

- In the peace, all pains are destroyed and the intellect becomes steady.
- When peace is attained, all miseries end.
- When the mind is calm, it is available for Vedantic meditation which I have received through Sravanam and Mananam.
- Here effort is required for Nididhyasanam to dwell on Vedantic teaching of Atma Svarupam.

a) Prasanna Chetasa :

- When a person enjoys a withdrawn quiet mind.

b) Buddhi Paryavathistate :

- Buddhi here means Atma Jnanam, is soon established in the Self. Consciousness gets very well established and assimilated. Gita gets pushed to sub-conscious method and person becomes Stitaprajna.

c) Prasade Sarva Dukhanam :

- When mind is calm, all miseries end.

d) Hanir Asyopajayate :

- All pains subside.
- They become insignificant from Atma Angle.
- This is Jeevan Mukti.

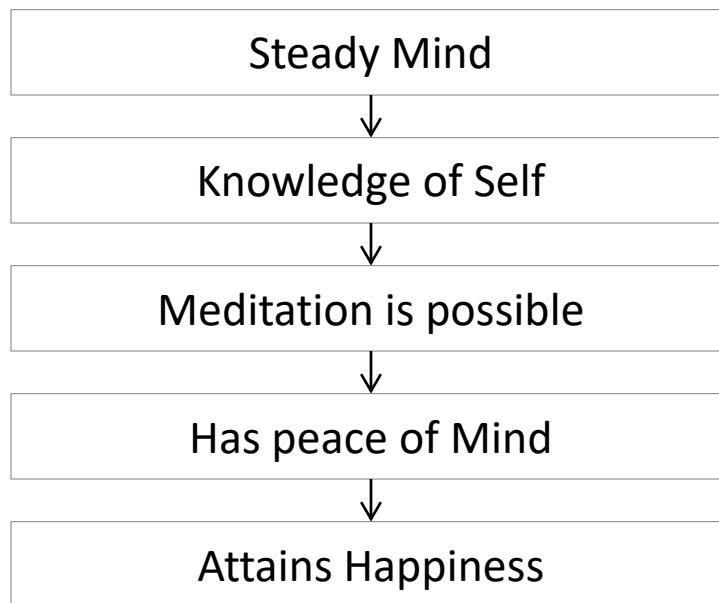
Verse 66 :

नास्ति बुद्धिरयुक्तस्य
न चायुक्तस्य भावना ।
न चाभावयतः शान्तिः
अशान्तस्य कुतः सुखम् ॥ २-६६ ॥

nāsti buddhirayuktasya
na cāyuktasya bhāvanā ।
na cābhāvayataḥ śāntiḥ
aśāntasya kutaḥ sukham ॥ 2-66 ॥

There is no knowledge (of the Self) to the unsteady; and to the unsteady no meditation; and to the unmeditative no peace; to the peaceless, how can there be happiness? [Chapter 2 – Verse 66]

Ladder of Happiness :



a) Ukthaha :

- Person with Indriya and Mano Nigraha.

b) Buddhir Nasti :

- A person who doesn't have discipline can't get teaching. Sravanam does not take place properly.
- No reception, no retention.
- No meditation, can't dwell on teaching.

c) Without Nididhyasanam, no Shanti, permanent peace and Jeevan Mukti.

d) There will be gap between "What I know" and what I am.

e) There is no happiness without peace of Mind.

Verse 67 :

इन्द्रियाणां हि चरतां
यन्मनोऽनुविधीयते ।
तदस्य हरति प्रज्ञां
वायुर्नावमिवाम्भसि ॥ २-६७ ॥

indriyāṇāṃ hi caratāṃ
yanmanō'nuvidhīyatē |
tadasya harati prajñāṃ
vāyurnāvam ivāmbhasi || 2-67 ||

For, the mind which follows in the wake of the wandering senses, carries away his discrimination, as the wind carries away a boat on the waters. [Chapter 2 – Verse 67]

- Be alert, let the sense organs not carry away the mind to sense objects with likes and dislikes.
- They hijack the knowledge of Atma from the intellect like a boat is carried away by the powerful wind.

Boat	Mind
- Carried away by wind.	- Carried away by sense organs, Raaga, Dvesha.

- Two fold disciplines emphasised again.
- Knowledge I am the Chaitanya Atma is steady, if senses are controlled.
- Sthita Prajna Nididhyasanam topic ever.

Verse 68 :

तस्माद्यस्य महाबाहो
निगृहीतानि सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्य
तस्य प्रज्ञा प्रतिष्ठिता ॥ २-६८ ॥

**tasmādyasya mahābāhō
nigṛhītāni sarvaśaḥ |
indriyāṇīndriyārthēbhyah
tasya prajñā pratiṣṭhitā || 2-68 ||**

Therefore, O mighty-armed, his knowledge is steady whose senses are completely restrained from sense objects. [Chapter 2 – Verse 68]

Verse 69 – 72 : Sthitaprajna Lakshanani (Indicators)

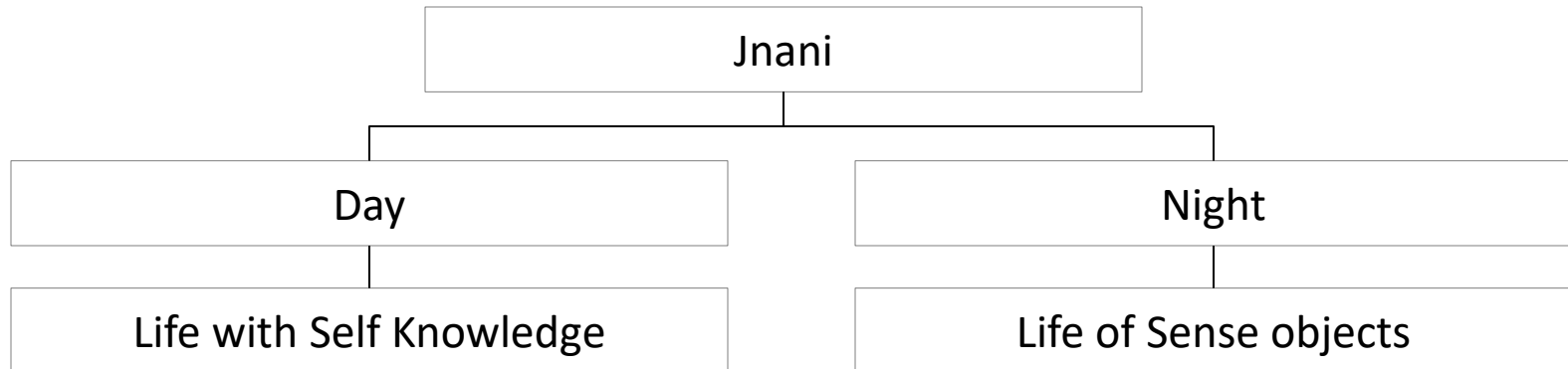
Verse 69 :

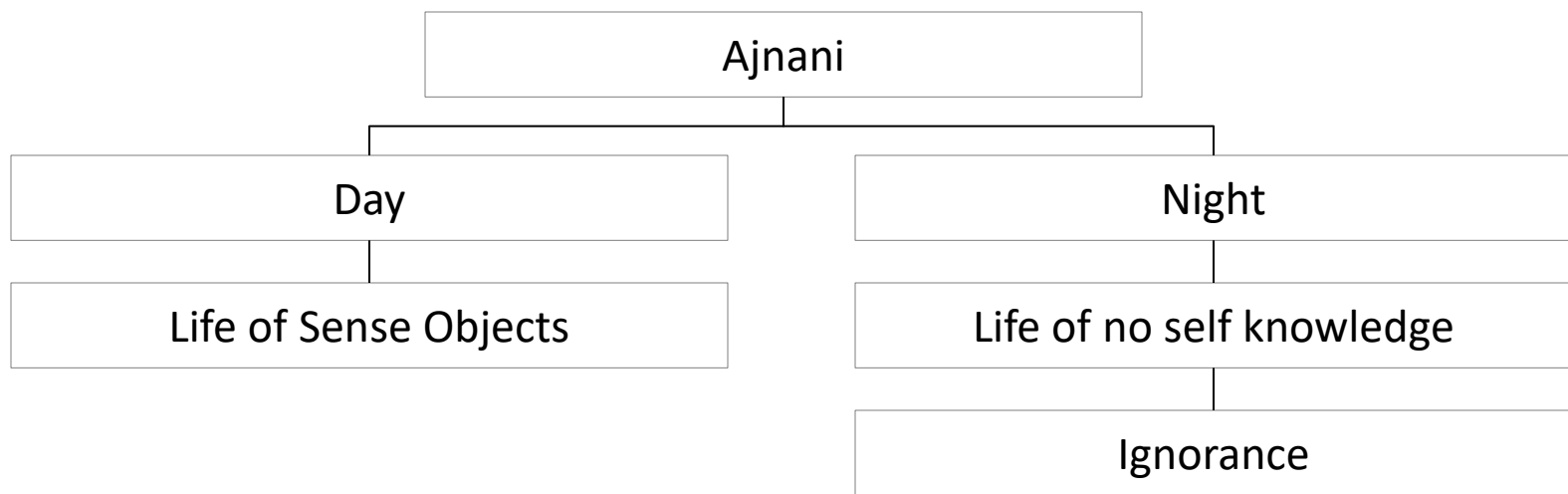
या निशा सर्वभूतानां
तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि
सा निशा पश्यतो मुनेः ॥ २-६९ ॥

yā niśā sarvabhūtānām
tasyām jāgarti saṁyamī |
yasyām jāgrati bhūtāni
sā niśā paśyatō munēḥ || 2-69 ||

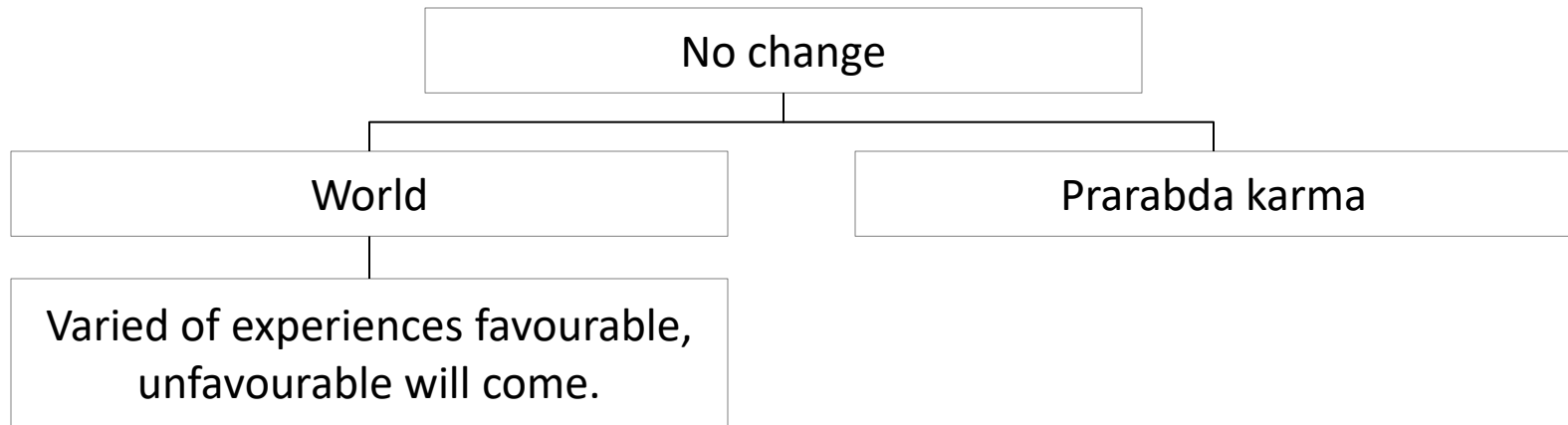
That, which is night to all beings, in that the self-controlled man keeps awake; where all beings are awake, that is the night for the Sage (Muni) who sees. [Chapter 2 – Verse 69]

- Sage who lives in the self is day for him. He is unconscious of worldly Phenomena, which is like night for him.
- Ordinary person is unconscious of his real nature, which is night for him.
- Life of sense objects is day for him.





- How will a wise man with knowledge of Atma interact with the world?



- Internal transformation. Because of Jnana Kavacham.

Jnani Awake to Atma Tatvam :

- Gold inherrent in the Ornaments.
- One water pervades all waves.
- One Atma pervades all creation.

Reality	Pluraliity
<ul style="list-style-type: none"> - Pure existence - Pure consciousness. - Real Substance - Sat Chit Ananda - Nondual screen alone exists before and after show. - Nitya Mukta, Shudha, Asanga Adhishtanam. 	<ul style="list-style-type: none"> - Matter - Objects, beings. - Name and form. - Consciousness in Motion. - Movies

- Advaita Atma is the screen and all events light and Shades in motion.
- Its very clear like day for Jnani.

Sarva Butanam :

- Ignorant are asleep with regard to Advaitic reality, not aware of life, therefore night for them.

Human – Jnani	Owl – Ajnani
<ul style="list-style-type: none"> - Jnani aware of Brahman, the day light. 	<ul style="list-style-type: none"> - Sleeps during day, considers it as night. - Ajnani does not recognise Brahman, consciousness, existence.

- Difficult example to understand.

Verse 70 :

आपूर्यमाणमचलप्रतिष्ठं
समुद्रमापः प्रविशन्ति यद्वत् ।
तद्वत्कामा यं प्रविशन्ति सर्वे
स शान्तिमाप्नोति न कामकामी ॥ २-७० ॥

āpūryamāṇamacalapratīṣṭham
samudramāpaḥ praviśanti yadvat |
tadvatkāmā yaṁ praviśanti sarvā
sa śāntimāpnōti na kāmakāmī || 2-70 ||

He (Man of Perfection) attains peace into whom all desires enter as waters enter the ocean, which filled from all sides, remains unmoved, but not the desirer of desires. [Chapter 2 – Verse 70]

Simple example here :

Ocean :

- Ever full, deep, steady, unaffected, Apooryamanam.
- Many rivers pure or dirty may join ocean but it is ever full, never affected, accepts all.

Jnani's mind :

- Ever full.
- Arrival, departure of experience does not influence Jnani.
- It takes all sensory experiences, Shabda, rupa, Rasa, Gandha.
- Glorifying or insulting words or other experiences entering the mind through 5 gateways do not disturb him.

- Ever remains Shantaha.
- Ajnanis mind not full and complete, gets tossed up and down depending on external factors.
- This is difference between Sthita Prajna and Prajna.

Verse 71 :

विहाय कामान्यः सर्वान्
पुमांश्चरति निःस्पृहः ।
निर्ममो निरहङ्कारः
स शान्तिमधिगच्छति ॥ २-७१ ॥

**vihāya kāmān yaḥ sarvān
pumāṃścarati niḥspṛhaḥ |
nirmamō nirahaṅkāraḥ
sa śāntim adhigacchati || 2-71 ||**

That man attains peace who, abandoning all desires, moves about without longing, without the sense of 'I-ness' and my-ness'. [Chapter 2 – Verse 71]

- The man attains peace, who abandoning all desires moves about without longing, without sense of mine and without egoism.
- Stitha Prajna is free from emotions,.

a) Puman Charati :

- Wise moves freely without attachment, ready to loose anything at any time.

b) Nisprihah :

- Has no longing.

c) Sarvan Kaman Vihaya :

- Dropped all desires, emotionally, comfortable with himself.

d) Nirahankara :

- No ownership with anything in creation, including body and mind.

e) Nirmamatvam :

- Everything belongs to Lord.
- Body is gift from the Lord because of Prarabda Karma. I have to return it without I and My notion.

f) Sa Shantim Adigachhati :

- Jnani gains peace of mind. Others will have a heavy mind with constant insecurity, and anxiety.

Verse 72 :

एषा ब्राह्मी स्थितिः पार्थ
नैनां प्राप्य विमुह्यति ।
स्थित्वास्यामन्तकालेऽपि
ब्रह्मनिर्वाणमृच्छति ॥ २-७२ ॥

ēṣā brāhmī sthitiḥ pārtha
naināṃ prāpya vimuhyati |
sthitvā'syāmantakālē'pi
brahmanirvāṇam ṛcchati || 2-72 ||

This is the Brahmika state, O son of Prtha. Attaining this, none is deluded. Being established therein, even at the end of life, one attains to oneness with Brahman. [Chapter 2 – Verse 72]

- This is the eternal state, attaining this none is deluded, and one attains oneness with Brahman.
- State of wisdom – known as Brahmisthithi, Sthithaprajna, Jeevan Mukti.
- Always aware of Atma in transactions.
- Roles I play are Vesham, temporary.
- My permanent role is Aham Brahma Asmi.
- No more conflicts in life, no delusion (Yena Prapya Na Vimuhhyati).
- Delusion is due to attachment, attachment is due to forgetfulness of higher nature.
- Attains oneness with Brahman after death – Videha Mukti.
- He is free from Samsara, cycle of Birth and Death.



Summary



Chapter 2 – Sankya Yoga
(72 Verses)

Verse 1 – 10

Arjuna's Saranagathi

Verse 11 – 38

Jnana Yoga or
Sankhya Yoga

Verse 39 – 53

Karma Yoga

Preparatory
discipline for Jnana
Yoga

Verse 54 – 72

Sthiraprajna

Wise person

Topic One :

Arjunas Saranagathi : Verse 1-10

Arjuna	Krishna
- Master gets converted to Sishya.	- Charioteer gets converted to Guru.

4 Stages before coming to Gita :

a) Samsara Darshanam :

- I have a problem.

b) Theevra Mumukshutvam :

- Has deep desire to find a solution.

c) Karpanyam :

- I can't solve my problem, helplessness.

d) Saranagathi :

- Surrender to Guru.

What are symptoms of Samsara Roga?

a) Ragha :

- Attachment – emotional dependence on external factors.

b) Shokha :

- Pain due to attachment.

c) Moha :

- Raga and Shokha leads to mental delusion, conflicts.
- Incapacity to make decisions in life.
- Fight or not?

Verse 7 :

कार्पण्यदोषोपहतस्वभावः
पृच्छामि त्वां धर्मसम्मूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ २-७ ॥

kārpaṇyadoṣopahatasvabhāvaḥ
pṛcchāmi tvām dharmasaṁmūḍhacetāḥ |
yacchreyaḥ syānniścitaṁ brūhi tanme
śiṣyaste'haṁ śādhi mām tvām prapannam ||2.7||

My heart is overpowered by the taint of pity; my mind is confused as to duty. I ask Thee. Tell me decisively what is good for me. I am Thy disciple. Instruct me, I have taken refuge in Thee. [Chapter 2 – Verse 7]

- A Person becomes a sincere spiritual seeker.

Topic Two :

Jnana Yoga : Verse 11 – 38

- Ultimate solution – presented first – become wise – Pandita.

Verse 11 :

श्रीभगवानुवाच ।
अशोच्यानन्वशोचस्त्वं
प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च
नानुशोचन्ति पण्डिताः ॥ २-११ ॥

śrī bhagavānuvāca ।
aśocyānanvaśocatvaṁ
prajñāvādāṁśca bhāṣase ।
gatāsūn agatāsūṁśca
nānuśocanti paṇḍitāḥ ॥ 2-11 ॥

The Blessed Lord said : You have grieved for those that should not be grieved for; yet, you speak words of wisdom. The wise grieve neither for the living nor for the dead. [Chapter 2 – Verse 11]

- Wise will alone cross sorrow.
- Ignorant will suffer from Samsara.

What is Atma Jnanam?

- Dehi – higher spiritual nature.
- Essence of Upanishads.

All Individuals

Plant, Animal, Human

Atma

Anatma

- Spirit
- Experiencer, Chaitanyam.
- Chit Tatvam, Aprameyam.

- Matter
- Experienced, Jadam

What is Consciousness?

(1)

- Not part, product, property of Body.

(2)

- Independent entity.
- Pervades body.
- Makes it alive.

(3)

- Not limited by boundaries of the body.
- All pervading.
- Therefore, invisible.

(4)

- Continues to exist after disintegration of Body.

(5)

- Surviving consciousness is not available for transaction, because medium of body and mind is not available.

Technical features of Atma :

1) Nitya :

- Eternal.

2) Satyam :

- Independently existent.
- Does not depend on matter.

3) Akartha and Abokta :

- Not doer of action, beyond Karma Phalam.
- No Sanchita, Agami, Prarabdha.

4) Sarvagataha, Deha Ateeta :

- Not spatially limited.

5) Nirvikara :

- Not affected by time.
- Body affected by time.

Verse 20 :

न जायते म्रियते वा कदाचिद्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणः
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

na jāyatē mriyatē vā kadācid
nāyaṃ bhūtvābhavitā vā na bhūyaḥ ।
ajō nityaḥ śāśvatō'yaṃ purāṇaḥ
na hanyatē hanyamānē śarīrē ॥ 2-20 ॥

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

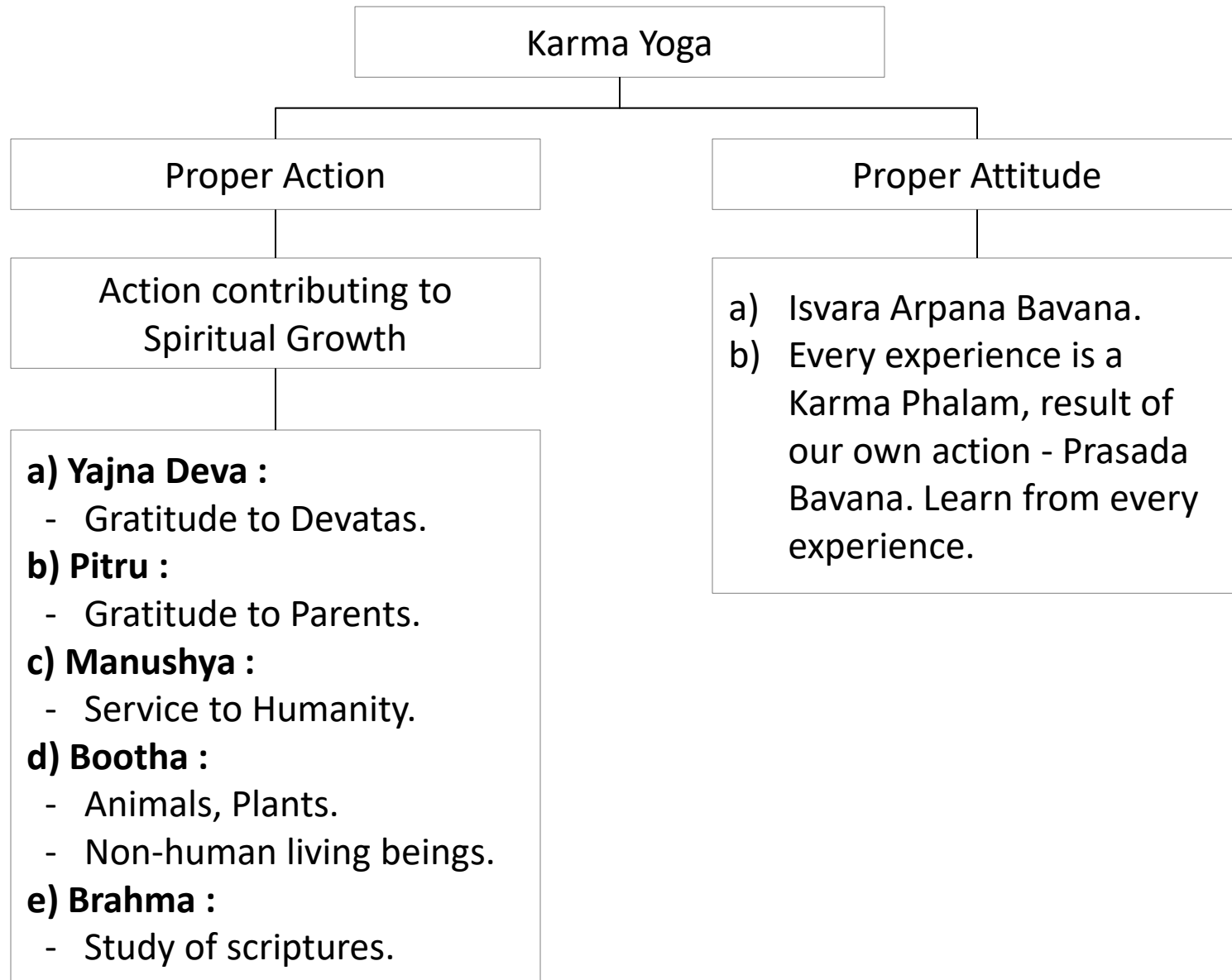
Aim of Seeker :

- To claim Atma as his intrinsic nature.
- Return body to Lord with a thank you note.
- Shift from Deha Abhimana to Atma Abhimana.
- World cannot affect me.
- Birth and death are natural property of all objects, fact of life.
- Apariyarya Artha – things will grow and decay – choiceless situation accepting it is wisdom.

Topic Three :

Karma Yoga : Verse 39 – 53

- Karma Yoga means proper action and proper attitude.



Benefit of Karma Yoga

- Action gives Ananda, happiness.

- Yagyas give fulfillment as I am contributing to the world.

- Selfish thoughts go away.
- Mind purified.
- Chitta Shudhi.

- Interest to Pursue Jnana Yoga.

Verse 52 & 53 :

यदा ते मोहकलिलं
बुद्धिर्व्यतितरिष्यति ।
तदा गन्तासि निर्वेदं
श्रोतव्यस्य श्रुतस्य च ॥ २-५२ ॥

**yadā tē mōhakalilaṁ
buddhirvyatitariṣyati |
tadā gantāsi nirvēdaṁ
śrōtavyasya śrutasya ca || 2-52 ||**

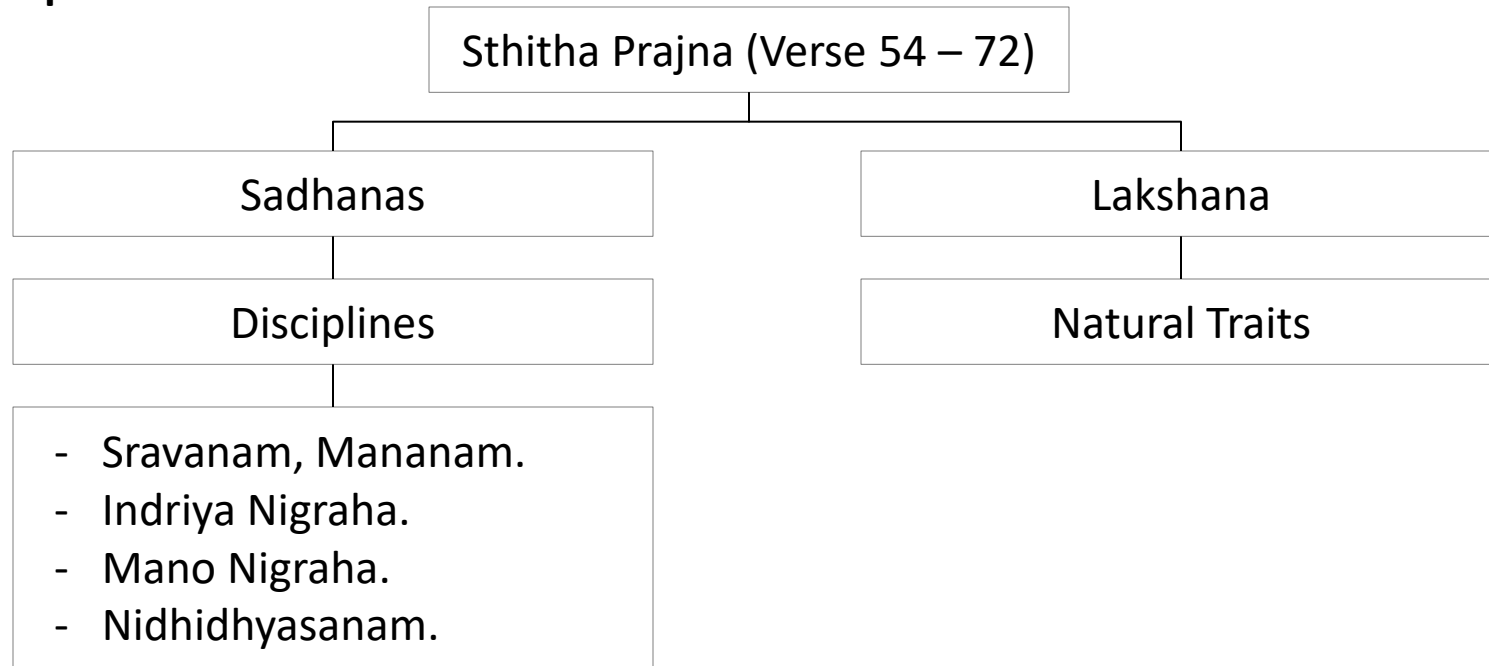
When your intellect crosses the mire of delusion, you shall attain to indifference as to what has been heard and what is yet to be heard. [Chapter 2 – Verse 52]

श्रुतिविप्रतिपन्ना ते
यदा स्थास्यति निश्चला ।
समाधावचला बुद्धिः
तदा योगमवाप्स्यसि ॥ २-५३ ॥

**śrutivipratipannā tē
yadā sthāsyati niścalā |
samādhāvacalā buddhiḥ
tadā yōgam avāpsyasi || 2-53 ||**

When your intellect, though perplexed by what you have heard, shall stand immovable and steady in the Self, then you shall attain Self-Realisation. [Chapter 2 – Verse 53]

Fourth Topic : Verse 54 - 72



Indriya Nigraha	Mano Nigraha
<ul style="list-style-type: none">- Sense control, regulation.- Do not dump everything to your mind by exposing your sense organs to all kinds of things.- Censor the world.- Otherwise it will create emotional disturbances.	<ul style="list-style-type: none">- Censure thoughts before they become powerful.- Feeble in initial stage.- You have no control over entry of thought.- I have the control to decide whether it should be allowed to continue and become stronger or not.- I have total power over 1st thought and zero power when it gets converted into action.

Nididhyasanam :

- Dwell on teaching through out life.
- Then knowledge gets well established – Prajna becomes Sthithaprajna.
- Under all circumstances (favourable and unfavourable), Sthithaprajna is able to keep mental balance.

Example :

- Like Ocean everfull and complete.